

THE *Instructor*

OCTOBER

1936



THE EVENING PRAYER
(SEE PAGE 446)

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THE INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS
DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

VOL. MUE 71

OCTOBER, 1936

No. 10

Every Pupil a Missionary

The job of the Sunday School teacher is two-fold. He must have pupils to begin with, and then he must keep them. In both of these aims he will find his greatest asset in the members of his class.

One of the most noticeable things about children and young men and women is that they like to act, to do something. They do not like to be just talked to. It is out of this universal trait in youngsters that what we call projects arise—the making of a map, for instance, either individually or jointly. Recently the writer saw a class of boys and girls, who were quite listless under the voice of the teacher, wake up suddenly into alertness when

Now, suppose you ask your pupils to bring some new boy or girl to the class on the first of the three Sundays set apart for this purpose in October. You would find them alive to the idea, because you had asked them to do something, rather than merely to listen to talk. Your pupils will know better than any one else who of their associates should be at Sunday School. Nor does it matter whether the prospective member belongs to our Church or not.

BRING THEM IN

The point is to get the pupils to single out some one of their own age and take the necessary steps to get that some one to join the class.

This will prove educational. (The word "educate," in its root meaning, signifies to "draw out.") For one thing, it will compel the missionary-pupil to find some reasons why the prospective convert should go to Sunday School. These reasons will naturally grow out of his own experience. It will be necessary, therefore, for him to isolate that experience and then to interpret and to express it in terms that others of his own age can understand. This sounds hard, but it is what your pupils are doing every day. Besides, this sort of thing will awaken new interest in your class. We learn to do by doing.

WHAT "EDUCATE" MEANS

But after your pupils have brought in new boys and girls, men and women, you should see to it that these continue members. Here again you will find your mainstay in your class.

In the deepest sense it is impossible to "learn" a pupil! If there is any learning the pupil must do it himself. The simple truth is that most of what we know we learn from our direct experiences. Few, for instance, need to be told by a teacher that more clothing should be put on in cold weather than in warm, that he should eat and drink when he is hungry and thirsty, or that he should not go too near a cliff—unless of course he is very inexperienced. However, in more difficult situations the presence of a teacher is necessary to better or shorten the learning process. We, therefore, need a director. And here is where the teacher in the ordinary sense comes into the picture. That is why our textbook in Sunday School teacher-training work is entitled "Teaching as the Direction of Activities." Activity is natural in the learning process; the teacher is supposed to direct activity in profitable channels.

New pupils, therefore, will stay in your class if they like it, and they will like it if they are allowed, encouraged, to take part, to participate, to do something. Your business, then, is to direct the class in their activities. The nature of these activities will depend, of course,

CLASS PARTICI- PATION

on the age of the class and their aptitude in learning. You must find out what these are, and make use of them. Activity there will be in your class. You may depend on that. The question is what activities? That is for you to decide, not for the class. Under your direction your pupils may (1) give parts of the lesson, (2) read something appropriate to the

recitation, (3) sing an appropriate song or hymn, (4) draw some object or a map on the blackboard or on paper, and (5) answer such questions as you may ask. You may think of other things for your class to do. The point is that they should be allowed to do everything they can, in order to keep their minds busy on the right things. The more talking you do, the less there is for your pupils to do.

The starting point in all this, of course, is the natural interest of the class. What are these? You may learn what they are by studying your pupils, or other children and youth of this age. Not that their interest is the only thing to consult. Interest is the basis. It is the thing to catch hold of in your class. They are interested in doing something. Therefore, give them something to do. Also they like stories. Hence, look for stories, concrete matter, to present in your class.

You are talking in concrete terms when what you say produces pictures in the minds of your class. Consider this, for example: "The Lord is my shepherd. He maketh me to lie down in green pastures; he leadeth me beside the still waters." Here is a picture. Children like that. So do grown-ups.

You should double the size of your class on the eleventh of October. Then it will be your responsibility to keep it doubled throughout the next year.

READ POETRY

By Ezra J. Poulsen

Poetry, like the other fine arts, lives to express man's quest for beauty, and truth. It is a gateway, constantly open, through which we may pass into fields of enriched experience.

Poetry widens the horizon of one's mental vision, bringing new vistas of understanding into the soul, making the light of truth burn brighter along the highways of thought. Likewise it is as a refiner's fire to the emotions, purging out the dross, and preserving the gold.

Wealth is not money; it is life, and poetry is the essence of life distilled through the mind and heart of genius. It is a power by means of which we can reach beyond our natural selves. We may use poetry to increase our appreciation and understanding as we use an automobile to increase our speed, or a telescope to extend our sight.

Mathew Arnold says, "The finest thing in religion is its unconscious poetry." We may safely conclude, at least, that there is much beautiful poetry in religion, and that the great poets have all seen the glory of the spiritual life. The merely physical life

has not been enough to them; the world of grinding wheels and price tags, important as it is, has not brought them complete satisfaction. They have seen the perfect social order proclaimed by the Christ; and in their restless souls have rebelled against injustice and oppression.

The worth of the Bible itself increases immeasurably when we learn to appreciate its poetry. We may be stirred to vigorous loyalty by the militant song of Deborah, or carried to the still waters of the fountains of Judah by the sweet singer, David, or we may rise to the very pinnacles of human faith with sturdy old Job. Whatever our inclinations may be, we will find the poetry of the scriptures striking the tenderest, most responsive chords of our beings.

Poetry flowers along the quiet by-ways of life, or amid the clash and struggle of the multitude. Wherever it is found, it offers comfort, increased vision, and the wisdom to work and wait, and those minds that are frequently replenished with draughts from the world's great poetry, are surest to possess buoyance and strength.

THE INSTRUCTOR: ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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HAPPENINGS IN THE RELIGIOUS WORLD

The Universities and Religion.

Plans are being made in Princeton, New Jersey, for the formation this fall of a Princeton University Alliance, composed of persons from various Christian bodies, for the mutual purpose of maintaining the "Christian Heritage."

In explaining the contemplated program, Dr. Robert R. Wicks, dean of the Princeton chapel, who will head the council which will guide the activities of the association, declared: "The increasing need of intelligent concern for our Christian heritage in a world where it is threatened by many organized forces, calls for some definite fellowship in which this heritage can be cultivated and strengthened during the four critical years of college when students are separated from their home traditions."

Religion and Traffic.

The N. C. J. C. News Service for August 3, last, contains this interesting item:

"Convinced that the increasing toll of automobile accidents is a concern of the Church, members of the Church of Jesus Christ of Latter-day Saints held a meeting at the church [this was at Indianapolis, Indiana] yesterday morning devoted to discussion of this important problem. Most of the time was devoted to a comprehensive discussion of the Indianapolis code of traffic rules, in an effort to get the members of the Church to personally abide by the regulations, thus doing their share to check the rising volume of auto fatalities.

Hearers and Doers of the Word.

Recently a preacher in New York City called for a moratorium in preaching. The people, he said, needed a rest from the efforts of the pulpit. Another preacher, commenting on this statement, says that the New York divine is thus declaring present-day preaching to be "sanctified psychology," and not "the gospel as man's highest ideal." The moratorium, he added, was "not only logical but decent." He suggested, therefore, that the trouble lay in the fact that the Word of God was not being preached nowadays. The modern generation is realistic.

Perhaps it was this sort of thing that led a minister lately to forsake the pulpit for a ranch. "My complaint," he said, "is not only against the terrible sin of inhumanity but against the indifference of those who pray, 'Thy kingdom come upon earth' and then do nothing about it, except to gather together to make a repetition of the prayer. The so-called simple gospel is not so simple. It is a dangerous message to the world like this, if taken seriously. If John the Baptist were here he would speak. But his unvarnished message cost him his head on the block. We honor his name, but don't like the block. If the Christian churches and people do not seriously combat present civilized barbarity, economic, industrial, and political, we have become like salt which has lost its savor, and we are good henceforth for nothing but to be cast out and trodden under foot of man."

The Prophet Joseph Smith did cry out like John the Baptist against the evils of his time, and he was put to death; only a comparatively few heeded his cry. And his followers are still crying out against these evils.

Love of the Homeland.

In spite of their sufferings in Jerusalem the Jews are clinging to their destiny in Palestine. The English government is not paying for the damages done these much persecuted people in the Holy Land. Perhaps the Jews themselves who are not there will raise the necessary funds. Riots are still going on there, but are more sporadic than for months. Immigration, however, will not be stopped.

President Roosevelt recently gave his endorsement to the movement to resettle the Holy Land by the Jews. Writing to a committee of Jews and Christians interested in the matter, he said that we need to renew our faith in the eternal verities. Among these are the aspiration of mankind to seek "communion with the great Ruler of human destiny," and "the love of the homeland." And he added that "men and women of the Jewish faith have a right to resettle the land where their faith was born and from which so much of our modern civilization has emanated."

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, those firmest props of the duties of men and citizens."—Washington

DR. GERRIT DE JONG, JR.

If honors produce happiness, then Dr. de Jong should be extremely happy, for he has received a good share.

He was born in Amsterdam, Holland, forty-four years ago. With his parents and an only sister, he came to America when

when he has been away attending or teaching school. In 1911 he married Rosabelle Winegar; they have four children, one son and three daughters.

In 1920 he was graduated from the University of Utah with the degree A.B., where also he received his M.A. in 1925. Eight years afterwards he received a Ph.D. at the Leland Stanford, Jr., University, having majored in the Germanic languages. Meantime he had studied in the National University of Mexico and in the University of Munich, Germany. He is also a musician. At eleven he studied the piano and the organ, and later acquired a reputation as a choral and orchestra director and composer.

Religiously, too, he has been active. For some years he was a member of the General Board of Religion Classes. In 1933 he became a member of the High Council of the Utah Stake, and in the following year a member of the Church Music Committee. His membership on the General Board of the Sunday School dates to October, 1935. He is a high priest, although prior to his ordination to that office he was a seventy. Probably Dr. de Jong has preached the Gospel in more languages than any other elder in the Church. These include English, French, Spanish, which he learned in Mexico, German, and Dutch.

Dr. de Jong also has had much experience in teaching. For several years he conducted private classes in music in his home town—Salt Lake City, Utah. He has taught in the Murdock Academy, in Beaver County, Utah, and in the Latter-day Saints University, in Salt Lake City. At present he is Professor of Modern Languages and Dean of the College of Fine Arts, in the Brigham Young University, at Provo, Utah—positions which he has held since 1925.

As a teacher, a musician, and a student of theology and religion, Dr. de Jong is an asset to the very efficient organization, the General Sunday School Board.



DR. GERRIT DE JONG, JR.

he was fourteen, after he had learned to speak three languages in addition to his native Dutch. He has lived in Salt Lake City since his arrival in America, excepting

BE TRUE

By Christie Lund

Be true to the trust of parent and friend,
Be true to the best that you know;
Be true to your dream of the rainbow's end
Be steadfast, mark well where you go.

Be true to the faith that men died to keep,
Be true to the truths above self;
Be true to the Master whose love folds his sheep,
Be true . . . be true to YOURSELF!

The Deseret Sunday School Union

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OUR COVER PICTURE

The cover picture this month, "The Evening Prayer," tells its own story. It needs no comment. If used in classwork any of the beautiful poems and prose stories on prayer may be used very effectively. Our hymn "Prayer is the Soul's Sincere Desire" is one example. "Sweet Hour of Prayer" (L. D. S. Hymns, No. 354) is another that might be used as enrichment. (See Article on page 446.)

MEETING OF STAKE SUNDAY SCHOOL OFFICERS DURING GENERAL CONFERENCE ABANDONED

In line with the policy of the First Presidency to reduce the number of meetings held during the General Conferences of the Church, the meeting of Stake Sunday School Officers, which has been in practice for many years, has been eliminated. The General Board will make contact with the stakes hereafter through Stake Conferences, Unions and correspondence.

MARCHING IN SUNDAY SCHOOL

Superintendents should make it a practice to read enough of each department in *The Instructor* to have a general understanding of the work for each Sunday. Especially is their attention called to the article on marching in the choristers and organists department, this issue, because of the deviation in a few instances from the plan.

The General Board still holds to the old established rule as given in the Handbook that marching is the best method of going from the general assembly to the class room. It preserves the unity of the group, it saves time, it teaches rhythm and if done properly is really a fine gesture—a beautiful exercise.

Since the new plan was inaugurated, some have objected to marching because of the number of elderly people now belonging who do not want to march. This may be overcome by seating the Senior Gospel Doctrine Department in the main hall where they may remain at attention while the other classes march out.

We have not been impressed with the few schools which "saunter" as compared with those schools marching to their classes. They are below standard. The members are inclined to visit on the way to their class rooms and time is lost. Five minutes means so much in our scheduled program.

Preserve the marching order, but devote a little time to instruction that it may be done well.

SUPERINTENDENTS' MEMORANDA OF MATTERS FOR MAJOR EMPHASIS IN OCTOBER, NOVEMBER AND DECEMBER, 1936

October

The Rally Days—October 11, 18, 25, 1936.

Advertise them.

Analyze the needs, problems and opportunities.

Organize for success.

Deputize and assign others to do what they can do best to make these days successful.

Supervise all activities.

Standardize your activities on the highest plane you can reach.

Organize teacher training class.

November

Equip your school for success. Make a survey of your needs.

Is place of general assembly adequate?

Is it comfortable, attractive?

Are musical supplies and equipment adequate?

Are class room accommodations satisfactory?

Are class rooms adequately equipped with chairs, tables, blackboards, maps, pictures, decorations, etc.

Are pupils adequately equipped with the lesson text material?

Are teachers equipped with *The Instructor*?

Do teachers and pupils have access to reference and other study materials in private, public or Sunday School libraries.

Prepare earnestly and completely to have every class do a first class job of serious study of the 1937 courses of study.

Aim to interest a number of individuals in the ward who are financially able to endow the Sunday School, even in a small way, to help you obtain the money for the purchase of needed equipment.

December

The month to close up the old year and to prepare to begin anew.

1. Reports:

Have monthly reports for all months of 1936 been sent to Stake Secretary?

Have monthly report forms for 1937 been received from the Stake Secretary?

Will your secretary earn a Seal of Approval for her 1936 records?

Are the annual report forms for 1936 in the hands of the ward secretary?

Does she understand what new information is desired?

What can the superintendency do to get this report in promptly and in proper form?

2. Classes for next year.

Organize next year's classes on paper by making up tentative new rolls.

Superintendency to decide upon promotions and advancements. See Handbook.

Consult teachers. In special cases, consult parents.

3. Christmas Program.

See elsewhere in this issue.

FILM SERVICE TEMPORARILY SUSPENDED

Three years ago the General Board began to offer to lend film slides to Sunday School classes. The purpose in offering this service was to acquaint Sunday School workers with this medium and to give them some experience in using it.

From the beginning, it was foreseen that the General Board could not continue permanently to the best advantage of all concerned. It was hoped that as soon as they were able, stake boards would build up a small and practical library of these materials together with other forms of visual aids and make them available to Sunday School classes.

Furthermore, the films included in our library, though the best available at the time, were not entirely satisfactory because they were not specifically adapted to our courses of study. We hoped to be able to prepare shorter trips more directly and clearly co-ordinated with the specific lessons to be taught in the Sunday School classes.

Under these circumstances the service has continued.

The experience of the General Board in rendering this service has been very profitable.

Our findings are as follows:

1. The films should be shorter.
 2. The pictures should be colored.
 3. Action pictures and pictures of characters studied in the lessons are preferred to pictures of scenes and places.
 4. The films should be clearly co-ordinated with the lessons of the various courses of study.
 5. The use of films should not be over-emphasized to the exclusion of other forms more effective for uses to which the films do not lend themselves.
 6. The use of the films should be supervised by some one nearer to the user than the General Board.
 7. A source of supply of films nearer to the user should be set up.
 8. Other church organizations should co-operate in rendering a service adequate to satisfy the demands of all departments and organizations of the Church. (These Sunday School films were applied for by M. I. A., Primary, Relief Society, Genealogical, Seminary, Boy Scout and missionary workers as often as by Sunday School workers.)
- Until these improvements can be made the General Board deems it wise to suspend for the present general distribution of the old films.

CHURCH TO INSTRUCT CHORISTERS AND ORGANISTS

By authority of the First Presidency the General Music Committee of the Church, Elder Melvin J. Ballard, Chairman, is organizing Church Music Institutes which will commence within a few weeks throughout Northern Utah and Southern Idaho.

It is expected that Sunday School choristers and organists will comprise a large number of the students enrolled, for many of our finest church musicians got their first start by playing for Sunday School or leading the singing. With the inspiration and guidance of these training centers the music of our Sunday Schools and other auxiliaries should enjoy an even brighter future.

How S. S. Musicians May Enroll

Instructions as to place and time of classes are being sent to Bishops, who will also have a supply of enrollment cards. These may be secured by Sunday School and ward musicians.

Based upon large enrollments and willing cooperation from all ward and stake authorities the plan calls for 25 hours of class instruction to be given at a cost of only \$10.00 per organist and \$5.00 per chorister. This amount is only 40c per hour lesson for organists, and 20c for choristers.

Sunday School organists and choristers may take the instruction by paying the nominal tuition themselves. In some instances the superintendency may wish to offer assistance by volunteering to pay a part or all of the tuition. All talented members of the Church who wish to increase their musical abilities and render a higher service to their Church are cordially invited to enroll in the nearest Institute.

Where Classes Will Be Held

Starting the week of October 12, classes will be held in the Salt Lake City area (sixteen stakes) at the McCune School of Music and Art, 200 North Main St. Centers in Ogden and Provo are expected to be organized by that time, all to continue with weekly classes for a term of 25 weeks.

Classes meeting for a two-hour period weekly over a term of 12 weeks will commence about November 2 in Garland, Logan, Preston, Burley, Pocatello, Idaho Falls and Rexburg.

Bulletins which give full details may be obtained from bishops in these areas, or from the McCune School of Music and Art, 200 North Main St., Salt Lake City, Utah.

The Deseret Sunday School Union takes particular pride in the inauguration of this church-wide movement, since it has grown from the dreams and labors of Sunday School music leaders like Tracy Y. Cannon, Edward P. Kimball, George and Alfred Durham, Gerrit de Jong, Jr., Apostle Melvin J. Ballard, and many others.

DIME FUND HONOR ROLL

First List of Stakes and Schools collecting 100% Dime Fund. Recorded in the order of their receipt.

Mt. Ogden Stake

12th Ward, Mt. Ogden, September 13th.
Fifth Ward.

No. Sevier

Salina 1st Ward, A. C. Willardsen.

Long Beach

Santa Ana; Superintendency, Dr. R. I. Brockbank, Rodney Campbell, Vernon Wilde.
Huntington Beach; Arne Jensen, John Allred, Warren Foster.

Nevada Stake

Shoshone.
Baker.
Garrison.
Calleo.
Eureka.

Ogden Stake (Entire Stake 100%)

Eden—Orville Graham, Superintendent.
Eighth Ward—James A. Larson.
Fourth Ward—Arnold Thredgold.
Huntsville—Earl Felt.
Liberty—Raymond Ward.
North Ogden—Gilbert Randall.
Pleasant View—Earl J. Rhees.
Seventh Ward—Huber A. MacFarlane.
Twenty-first Ward—Chas. Seegmiller.
Thirteenth Ward—Alvin G. Pack.
Twentieth Ward—Russell Pulsipher.

Bonneville Stake

LeGrande Ward—Otto Marti, Geo. Glade, Herman Johnson, Edith Carlson, Secy.

Nevada Stake

Preston Ward.
Ruth Ward.

St. Joseph Stake

Central Ward.
Eden Ward.
Emery Ward.
Kimball Ward.
Layton Ward.
Pima Ward.
Safford Ward.
Solomonville Ward.
Thatcher Ward.

Moapa Stake

Pioche Ward Sunday School.

Timpanogos Stake

Manila—Chas. Warnock, Virgil Meredith, Geo. Gourley.
Lindon—Reed Gillman, Clarence Wright,

Richard Cullimore.

Pleasant Grove Third Ward—Calvin Walker, Ira Huntsman, Ford West.

Mount Ogden Stake

Fifth Ward.

Logan Stake

Stake Board—O. E. Nelson, Superintendent.

Logan 2nd Ward—I. E. Quinney, Superintendent.

Logan 7th Ward—J. H. Stewart, Superintendent.

Logan 8th Ward—H. O. Powell, Superintendent.

River Heights Ward—R. K. Heninger, Superintendent.

Young Ward—Floyd Olsen, Superintendent.

Providence Ward—W. U. Fuhrman, Superintendent.

Rigby

Grant Ward—Wells Lee, Superintendent.

Rigby First Ward—Henry Jeffs, Superintendent.

Rigby Second Ward—Ransom Hatch, Superintendent.

Shelley

Firth Ward.

Taylor Ward.

South Davis

Bountiful Second Ward—John W. Hill, Superintendent.

Centerville First Ward—Wm. W. Tingey, Superintendent.

Farmington Ward—Gordon Jensen, Superintendent.

North Farmington Ward—Walter E. Manning, Superintendent.

Sacramento

Roseville—Hugh A. Hardy.

Woodland—Glen Warren.

Sutter—Oscar E. Larson.

Homestead—Arthur W. Law.

Stake Board—S. E. Busath, Supt.

Wasatch Stake

Daniel.

Charleston.

Midway First.

Midway Second.

Big Horn

Cowley.

Metetse.

Penrose.

Yellowstone

Farnum.

Parker.

Pocatello

Black Rock.

Pocatello 5th Ward.

Central States Mission

Independence Mo. Sunday School—Elbert Hines, Supt.

Cottonwood

Holladay Ward—E. Thos. Lloyd.

Weber

Ogden Second Ward.

Riverdale Ward.

Roy Ward.

Lehi

Lehi First Ward.

Lehi Fourth Ward.

Lehi Fifth Ward.

Idaho Falls Stake. (Entire stake 100% on September 20.)

Iona Ward—L. D. Wilde, Supt.

Ammon Ward—Reed Blatter, Supt.

Idaho Falls Second Ward—Jos. Morley, Supt.

Idaho Falls Third Ward—Scott Taggart, Supt.

Lincoln Ward—Vern Bitter, Supt.

IN MEMORY OF CHARLES AUSTIN PACKHAM

Sorrow invaded the happy ranks of Latter-day Saint Sunday School workers when word was received of the fatal accident which befell on August 6, 1936 our beloved friend and associate, Charles Austin Packham, Superintendent of the Blackfoot Stake Sunday School Board.

It was with joy and deep appreciation that we were able to pay tribute to him in the December, 1936 issue of *The Instructor*. Brother Packham was one of our great family of loyal, faithful and efficient superintendents. That all too brief account of his many long years of devoted service to the Sunday School cause was wholly inadequate to do justice to the man and his work. In fact, as those who knew him well will most readily agree, any number of words would be inadequate to describe completely his large capacity for loyal and unselfish service and his great love for his associates in the Sunday Schools, whether they be officers and teachers or members.

The General Board grieves deeply over his passing. On behalf of the great fellowship of Sunday School workers throughout the Church we express to Sister Packham and her estimable family our sincere and heartfelt sympathy and pray that our kind, wise, heavenly Friend will bless and comfort them abundantly and raise up friends to them on every hand that they may feel joy, encouragement and sustaining power from others of the kind which Brother Packham gave so liberally and sincerely to hundreds during the many years of his active and useful life.

"IT CAME UPON THE MIDNIGHT CLEAR"

A Christmas Pageant Recommended for Sunday, December 27, 1936

Speaking Characters:

Father.

Mother.

Margaret, a daughter of 18.

Two children, of 7 and 9 years.

Group of Carolers.

Tableau Characters:

Mary.

Joseph.

Baby.

King Herod.

Group of Shepherds and angel.

Wise men.

Scene: A living room with a grate on one side—a tree, and outside door on the other. At the rear is a gauze curtain, or a cyclorama, which may be opened during the different tableaux.

Working Plot: The flexibility of this Christmas pageant recommends it for use in either a recreation hall or chapel. When used in a recreation hall, a full stage is desirable, but when presented in a chapel, the family scene could be staged at the front or side, with a gauze curtain hung in the rear.

With proper lighting back of curtain, tableaux may be changed without the audience seeing, since gauze reveals nothing without lights.

Where possible the auditorium should be darkened—artificial lighting preferred, with a lighted, or tinsel star playing an important part in the scenery.

Proper lighting need not be elaborate—a careful study of the tableaux will suggest the desired light effects.

The tableau should be "still" reproductions of famous paintings of the different episodes.

The costumes are simple, but should conform to the recognized period.

Action: The family are discovered wrapping gifts, and decorating the Christmas tree. Carolers are heard outside singing: "It Came Upon a Midnight Clear."

First Child: Oh, mother, listen—it's the carolers. How beautifully they sing. Let's invite them in, shall we?

Mother: Yes, my dear. Let us enjoy the happiness of this holy night together. (Goes to doorway.) Won't you come in? We'd be so happy to have you join us.

(Carolers enter adlib, "Thank you," etc.)

Father: Won't you please sing again? We love your songs of praise. You seem to make this whole night more sacred as your carols tell of the first Christmas, and God's goodness to all mankind.

Caroler: We appreciate that—it's very kind of you to say it. Just what would you like us to sing?

Father: Why—I'm not partial—just whatever you—

Second Child: Father, could they sing "Little Town of Bethlehem?"

Caroler: Yes, that's one of our favorites.

Carolers: Sing "Little Town of Bethlehem."

Tableau: (The lights of the city of Bethlehem are seen through the gauze curtain, gradually fading as the song concludes.)

Caroler (To children): And now how about a song from you—turn about is fair play you know.

Second Child: We know, "Away in a Manger." Shall we sing that, mother?

Mother: Surely, dears. That's a beautiful song.

Children: Sing "Away in a Manger."

Tableau: (Mary and Joseph, with the baby Jesus, are seen in the stable, the picture fading with the completion of the song.)

Father: Margaret. I think this calls for a story from the Bible itself. Read about the angels and the shepherds, my dear.

Margaret: (Reads from Luke 2:8-14, inclusive.)

(At this point the carolers sing "While Shepherds Watched Their Flocks by night.")

Tableau: (Shepherds sitting and standing, while the angel points to the shining Star.)

Margaret: (Continues reading from Luke 2:15-20, inclusive. The carolers begin humming softly, "Hark the Herald Angels Sing.")

Tableau: (Mary, Joseph, and the Baby Jesus, surrounded by the shepherds—some kneeling and others standing, etc. At words—"and the shepherds returned"—the lights gradually fade.)

Margaret: (Continues reading from Matt. 2:1-8, inclusive.)

Carolers: Sing "Joy to the World."

Tableau: (King Herod with the wise men.)

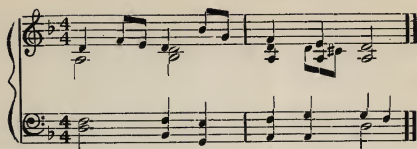
Margaret: (Continues reading Matt. 2:9-11, inclusive.)

Tableau: (Mary, Joseph, Baby Jesus, wise men and shepherds. As this picture becomes brighter the father, mother, children, and carolers—with the audience—sing: "Silent Night, Holy Night.") (As picture fades front curtain gradually closes.)

Note: It will be interesting to know how many Sunday Schools will have produced this pageant. Please drop a card to General Secretary, A. Hamer Reiser, 50 No. Main, Salt Lake City, Utah.

Prelude

SELDON HEAPS



SACRAMENT GEM FOR DECEMBER, 1936

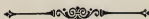
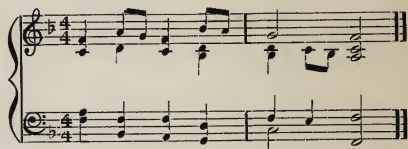
'Twas Jesus, died on Calvary.

That all through Him might ransomed be;

Then sing hosannas to His name:

Let heav'n and earth His love proclaim.

Postlude



TWELVE THINGS TO REMEMBER



1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

—Marshall Field.

SECRETARIES



Albert Hamer Reiser, General Secretary

STATISTICS OF RALLY DAYS

The secretary's records and reports are our only means of measuring the success of the October rally days. Such questions as the following can be accurately answered only by consulting those records and reports:

Questions:

What was the increase in attendance for each Sunday? Did the attendance continue to increase each Sunday? Did the school succeed in holding the newcomers into November and December? Were the rally days really successful in increasing the attendance permanently?

What percentage of the ward population attended on each of the rally days? In which classes was the improvement in attendance greatest? Did the attendance in these classes continue high into November and December?

Monthly Reports Should Answer These Questions.

All of these questions can be answered by consulting the monthly reports for October and following months. Ward Superintendents, Stake Board and the General Board will, therefore, study these reports closely.

This whole project places a great responsibility upon the individual ward secretaries of Sunday Schools. The first responsibility is to keep records Sunday after Sunday which tell the whole story. Minutes and rolls are designed to simplify this task. Reports, especially the monthly reports, are designed to give the ward superintendents, stake board and general board a brief summary or abstract of all the rolls and the minutes for every Sunday School session. Secretaries are urged, therefore, to compile these records and reports in the most conscientious and accurate manner. All the officers and executives of the Sunday Schools throughout the Church from your own ward superintendent to the General Superintendent will rely upon the records of the individual ward Sunday School secretary for accurate information about the effect of the rally day efforts throughout the Church.

Do you ward secretaries know that the original or white copy of each monthly report you prepare and send to the stake secretary is immediately sent to the office of the General Board in Salt Lake City, where it is filed after your school has been given credit for sending it in? Do you know that the General Board is constantly using these white monthly reports prepared by ward secretaries to make important statistical

studies? Both of these are statements of fact. In the past three months three Church-wide statistical studies and reports have been made by the General Secretary's office and these monthly reports have been used for those studies.

If these monthly reports do not record the facts about the Sunday Schools they are to that extent inadequate and unreliable and statistical studies made from them are accordingly fallacious and misleading.

If accuracy, completeness and promptness are not built into the reports by the ward secretaries, these qualities can never subsequently be added. The ward secretaries who prepare the reports in the first instance must give the reports and records these qualities originally or they will never possess them.

To make a report lie even through carelessness or indifference is as serious and reprehensible as to be deliberately false.

Exercise Strict Care and Accuracy.

Begin with the records and reports of the rally day Sundays and exercise great care and strict accuracy in making your work tell the truth, the whole truth and nothing but the truth. Anything short of this is a waste of everyone's time, especially your own. It is also hard on your reputation and self-respect.

Count Everyone.

In the excitement and with the extra work of caring for the increased numbers who are expected to attend Sunday School on the rally days, teachers and class secretaries will find it difficult to take an adequate roll. This situation makes it necessary for the secretary to take two precautions: (1) Count everyone who is present during the opening exercises and see that the school gets credit in the total attendance for everyone who attends. (2) Build up the class room method of marking the rolls so each class will get full credit for everyone who attends the class.

If the attendance reported by the class rolls does not agree with the total attendance according to your actual count of all people present, check the class rolls carefully to see where the discrepancy arose.

Enroll Ward Members Upon First Attendance.

The rule for enrolling new members of the Sunday School class rolls are: (1) enroll every member of record of the ward the first time he attends; (2) enroll residents of the ward who are not members of record only

(Continued on page 465)

LIBRARIES

General Board Committee: A. Hamer Reiser, Chairman;
Horace H. Cummings and T. Albert Hooper

BOOK REVIEW

Title: *The Gospel in Art*, Albert Edward Bailey. Published by Pilgrim Press, \$3.50.

The author of this book is a man who by training and experience is well qualified to discuss the subject which this book covers. I quote from a comment of the Record of Christian Work:

"The Author has given to us more than simply a comment on various great pictures, for the reader will find that he is being introduced to a real insight and appreciation of religious art. We know nowhere a book on the artist's expression of religious feeling that will compare with this, either in insight or intelligent preparation."

To give some idea of the author's intent, I quote now from his introduction:

"The pictures of this book have been selected because in some measure they speak of religion. They hint at some connection between this world of fact in which we move and the infinite spiritual world that penetrates it and gives it meaning. Jesus lived so continuously and so fully in both worlds that no artist can depict an incident in his life without reminding us to some extent of both. Both elements are present in varying degrees in the story of his birth, his growth and ripening, of his call to a specific task, of his friendships and his labors, his successes and disappointments, his tragic end. Take out from these human happenings the spiritual element, the element that speaks of joy and peace, of love and sacrifice, of consciousness of a mission, of pity for suffering, hatred of sin, intolerance of selfishness in high places, devotion to the truth; take out faith and the ever-present consciousness of God in which these elements are rooted, and what have we left? Surely nothing that is worth an artist's time to depict. But if the painter has given us a glimpse of these unseen realities, he has not only illuminated for us the life of Jesus, but he has revealed to us something of eternal truth, which is as much truth for us and for all men as it was for Jesus. He has shown us what Harnack calls 'Eternal life in the midst of time, under the eyes and by the strength of God.' It is these spiritual values that give significance to a great work of art; indeed, without the presence of such values a work of art can hardly be called great."

He then gives us a chapter on how to study a picture and indicates that there are some pictures that need no study to get their

message; others are more complicated and need careful study. He then analyzes in detail the picture by Hunt, "Finding of Christ in the Temple." Any one reading this detailed analysis will be greatly benefited in understanding pictures and their use in portraying the lessons they contain.

The author points out the difference between real artists and clever painters who perhaps have just as much talent as a real artist but have no real message within their souls to portray and their work is nothing but a clever bit of painting.

The author then gives a message from Tolstoi as follows:

"Tolstoi has said that art is the language of emotion. By this he means that when an artist has had an experience so deep and rich that he cannot rest till he has made others enjoy it, he puts together on canvas certain devices—lines, colors—which he hopes will arouse in others emotions that are like his own."

One of the most valuable parts of the book is a list of pictures arranged in biographical sequence covering the entire life of Christ. The list includes 1,227 pictures. The information is given as to where the original hangs, whether or not copies are available, if so where, and in many instances the prices at which these reproductions can be had. This list alone is worth the price of the book for those who are interested in finding the most suitable pictures for the teaching of the Gospel of Christ.

The author then takes 106 of the outstanding pictures covering the life of Christ under the headings of "The Annunciation," "The Nativity," "The Years of Growth," "Ministry of Teaching," etc. A brief biography of the artist is given and then an analysis of the picture which is reproduced in the book.

These discussions will help any teacher or supervisor taking these particular pictures pertaining to the various phases of the life of Christ to interpret them to the help and spiritual growth of the members of the class.

The artist concludes his introduction with what I feel is a fitting conclusion of this brief review:

"To understand and appreciate great pictures of any kind it is necessary that one live deeply and significantly. Art has no message for a shallow soul. But those who have loved and sacrificed, who have known joy and sorrow, who have tasted the bitterness and sweetness of life, and especially those who

have reflected upon life to know its true values, will find in great art a perpetual revelation, a perpetual inspiration. Youth is the golden time in which to seek these treasures of experience; for if once our heart is schooled to search for the deep things of life, if it is satisfied early with the beauty of the Lord our God, then like the Psalmist of old, we shall rejoice and be glad all our days."

This book should be in every Sunday School library throughout the church because the information is invaluable to our teachers and especially to supervisors who are supervising lesson enrichment through art.

ART AS LESSON ENRICHMENT

Sources of Poetry and Music for lesson enrichment have been suggested. With the review of the book *The Gospel in Art* it is appropriate that we suggest to librarians sources of pictures. These sources are of two general kinds (1) free and (2) commercial.

Free Sources.

By "free" sources is meant pictures which can be clipped from magazines or which may be donated by members of the ward. A few years ago the General Board gave each subscriber to *The Instructor* ten pictures of his own choice from a collection of 183 colored Bible pictures. More than 100,000 of these pictures were distributed. Many of these are in the hands of teachers and former teachers.

The Adams Ward (Hollywood Stake) library development project which has been described twice in this department, brought hundreds of beautiful pictures into that library from "free" sources. Any one interested in a brief description of the Adams Ward method may have free of charge a copy of a circular entitled "How to Build A Sunday School Library." Address the office of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. A copy of a circular entitled "Visual Aids for Sunday School Departments" and "Book Lists For All Departments" will also be sent upon request.

Commercial Sources.

An excellent set of 64 colored Bible pictures selling for \$1.00 can be obtained from

the Deseret Book Co., 44 East South Temple Street, Salt Lake City. This set is the best value ever offered to our knowledge. The set is a product of the Standard Publishing Co., 8th and Cutter St., Cincinnati, Ohio.

Thos. Nelson and Sons Co., New York City, N. Y., produced the set of 183 from which subscribers to *The Instructor* made their selection, referred to above.

Fifteen cents sent to The Perry Pictures Company, Malden, Mass., for a catalog will make available the means of selecting pictures from a great variety of prints of masterpieces. These pictures are available in various sizes, including 3 x 3½ inches, 5½ x 8, 7 x 9, 10 x 12 and 22 x 28. Prices are 1c, 2c, 4c, 10c and \$1.00 each. These are either in sepia or black and white. The large size is excellent for framing.

Picture Studies.

The Gospel in Art, reviewed in this issue, will prove to be an invaluable aid in the mastery of principles of studying pictures.

Mounting, Indexing and Filing.

Care should be taken to mount all pictures on a good grade of mounting paper, to title them, and then to prepare a complete index of them. Suitable large drawers should be obtained for files.

Pictures may be lent out under the same system that books are lent. If due care is taken to preserve the pictures from deterioration by proper mounting, and from loss by proper indexing, filing and record keeping, the great usefulness of a good collection of pictures can be enjoyed for many, many years.

How to Mount Pictures.

Glue or paste tends to pucker, warp or curl mounting mats and pictures. A good grade of regular rubber cement such as that used in repairing automobile inner tubes has proved to be a very satisfactory adhesive.

The cement should be applied to the mounting paper over an area as large as the picture to be mounted. It should also be applied to the back of the picture after allowing the cement to dry, the two cemented surfaces should be pressed firmly together and the pictures thus mounted placed under a weight for an hour or two.

Pictures mounted in this way will not curl or warp. If any cement appears around the edge of the picture, it can be rubbed off with a cleansing effect like fragments of art gum.

APPRECIATION FROM DETROIT

John C. McLean Superintendent of the Detroit Branch Sunday School writes: "Might I say a word of praise in behalf of *The Instructor*? It is full of very many helpful things; especially the September number recently to hand.

"May the Lord bless you all in the splendid work you are doing. We certainly appreciate it out here."

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

MARCHING IN THE SUNDAY SCHOOL

Song No. 221. "When Christ Was Born in Bethlehem" should be studied in the November Union Meeting and practiced with the Sunday Schools in December.

If one person could visit every Sunday School in the Church simultaneously he would observe almost as many kinds of marching as there are schools. Can you imagine the impression that he would get? Would it be restful or would it be just the opposite?

In some stakes he would find as many kinds of marching as there are schools, and in each school as many types of marching as there are people in that school. Ask yourself the question.—What is the general or specific effect as a result of poor marching?

Is it stimulating or is it demoralizing to the order, dispatch, reverence, system?

Haven't we always been told that God's house is a house of order?

Have you ever stopped to figure out just what do you want in your school,—general tone of the school?

How much time is wasted in disorderly moving from the main assembly to the various class rooms, and from the class rooms back for the closing exercises?

Is your school one of the many having difficulty in getting through with the scheduled program and allowing every feature its allotted time?

Systematic marching is a time saver, if nothing else, and time is one of the most important and precious elements in this life. Save time, conserve it, use it for every good purpose.

The body needs the stimulation of a good, vigorous, stately, dignified march.

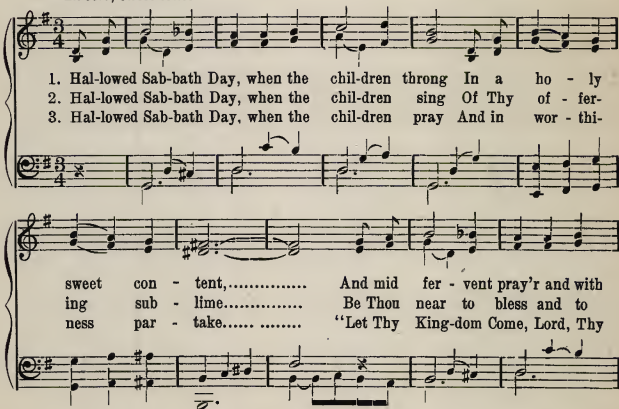
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HALLOWED SABBATH DAY*

BERTHA A. KLEINMAN

In soft, sweet tones

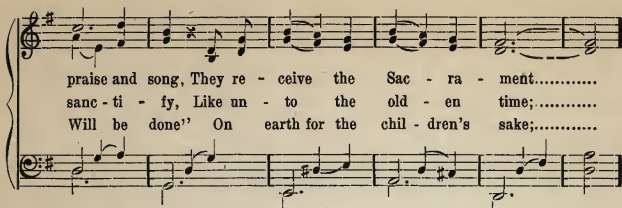
EVAN STEPHENS



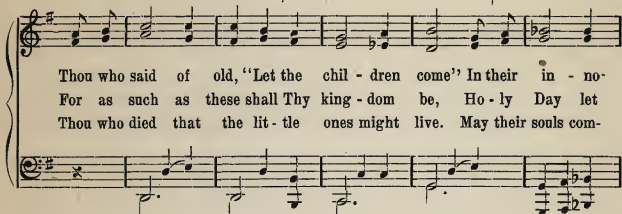
1. Hal-low-ed Sab-bath Day, when the chil-dren throng In a ho - ly
 2. Hal-low-ed Sab-bath Day, when the chil-dren sing Of Thy of - fer-
 3. Hal-low-ed Sab-bath Day, when the chil-dren pray And in wor - thi-

sweet con - tent,..... And mid fer - vent pray'r and with
 ing sub - lime..... Be Thou near to bless and to
 ness par - take..... "Let Thy King-dom Come, Lord, Thy

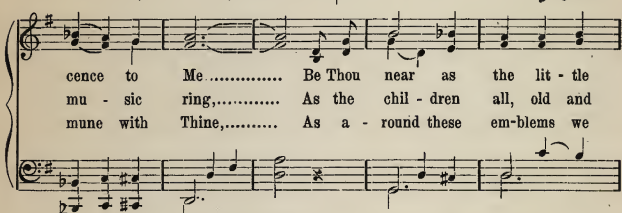
*This composition was submitted by Professor Stephens a short time before his death but never published. Words have been supplied by Sister Kleinman.



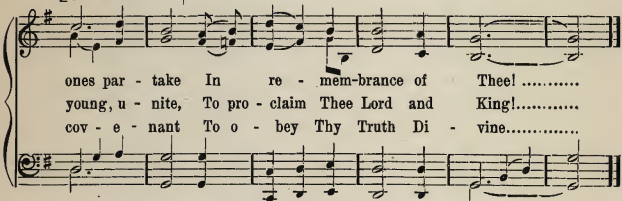
praise and song, They re - ceive the Sac - ra - ment.....
 sanc - ti - fy, Like un - to the old - en time;.....
 Will be done" On earth for the chil - dren's sake;.....



Thou who said of old, "Let the chil - dren come" In their in - no -
 For as such as these shall Thy king - dom be, Ho - ly Day let
 Thou who died that the lit - tle ones might live. May their souls com -



cence to Me Be Thou near as the lit - tle
 mu - sic ring, As the chil - dren all, old and
 mune with Thine, As a - round these em - blems we



ones par - take In re - mem - brance of Thee!
 young, u - nite, To pro - claim Thee Lord and King!
 cov - e - nant To o - bey Thy Truth Di - vine.....

(Continued from preceding page)

Organists: It is your responsibility to play the right kind of a march and play it so that people can march to it. The tempo of a march should be studied carefully and adapted to the needs of all members of the school.

Marching in the Sunday School is of enough importance to give some time for the

purpose of instructing the members how to march, where to march and when to march. Use one of the song practice periods for this purpose, when necessary.

Careful planning is very necessary in order to get the best results from marching.

Who are the responsible parties for this planning? Answer: The Superintendency and Music Department.

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser,
M. Lynn Bennion, Earl J. Glade

COURSE FOR PROSPECTIVE TEACHERS

The tentative schedule below is for classes started on October 11th. However, *classes may start any Sunday before January 1st and complete the course before the summer vacation. There should be at least one class in every stake.*

THE SCHEDULE FOR DECEMBER, 1936

In the space below, suggestions are given regarding methodology. It is expected that leaders only will be concerned with this material. The chapters in the text, Wahlquist, *Teaching as the Direction of Activities*, should be read first and re-read in connection with the suggestions here given.

December 6th, The Problem Project Method, Chapter VI

Assignments for this lesson should be made the previous Sunday; see Learning Exercises, especially No. 1 and No. 2.

(1) Hear actual life problems related by students. See if the Dewey five-fold classification applies.

(2) Discuss: How can a teacher direct problem solving? (See the citation in Parker.)

(3) Consider Exercise No. 2. The leader may have to give a blackboard talk, classifying a few problems. After "the ice is broken," the students should contribute.

(4) Distinguish between "authoritative" and "developmental" methods. By which method do we make converts abroad? At home?

(5) Consider Exercise No. 5.

(6) In connection with No. 8, ask: Have you solved your religious problems? Why not?

(7) Take one of these problems and ask the class to solve it. Watch and direct the steps.

(8) Prepare for a socialized recitation on

Chapter VII, the most important in the book. Students should be invited to bring their own problems on this technique and to mutually solve them in a truly socialized situation.

Dec. 13th, The Socialized Recitation, Chapter VII

Inasmuch as this is the method advocated for the A, B, C, D departments, especially, it should receive detailed attention. Furthermore, the class exercises of this day should not violate this technique.

(1) Distinguish between the recitation—discussion (Chapter III) and the socialized recitation.

(2) Distinguish, again between "authoritative" and "developmental" methods. Classify the recitation discussion.

(3) Hear examples of formal socialized types. Try one, such as the street meeting, the interview, etc. (see text).

(4) Consider the difficulties of the socialized recitation.

(5) *Make careful preparation for the Directed Observation—No. 2. Agree upon an observation either December 20th or 27th, not to interfere with Christmas programs. Read the directions aloud. Ask for questions. Do not omit this important exercise. It should serve as a check on the techniques elaborated in the last several chapters (Chapters III to VII, inclusive). If possible, plan to meet immediately after the observation for a socialized discussion.*

December 20th or 27th, Directed Observation, No. 2

The Teacher Training class should be dismissed for Christmas programs in the different wards. This assignment should not conflict with the dates selected for Christmas programs. However, both dates must not be omitted, lest the class leader lose his class. Follow the directions carefully.

≈ Unions ≈

WHAT WE TEACH

Objective: To induce teachers to use the materials of the courses as means of realizing the objectives of Sunday School teaching in the lives of the people taught.

The November issue of *The Instructor* will contain details of the 1937 courses of study in each department. When these details are known and teachers are familiar with the specific lessons to be taught they are best able to use them purposefully.

PROGRAM FOR UNION MEETING

Stake Teacher Trainers Topic.

I. The Course of Study—A Means to an End.

A. The Use of a course of study in Teaching. As a tool or vehicle for "bringing about certain desired changes in human beings and for preventing other changes."

B. How—through correlated activities designed to develop right attitudes, adequate knowledge and efficient skills, abilities and habits and thereby to reconstruct experience.

C. The Outcomes desired from using a course of study—Realization of the objectives. See September *Instructor*, October Union Meeting.

II. Demonstration:

A course of study purposefully at work.

The purpose of this demonstration is to show how the factors of the *what* and *how* can be used to accomplish the *why* of teaching, for the benefit of the *who*. It will consist of a mere sampling by way of illustration.

The starting point is the pupil to be taught. What about him needs to be changed or preserved from change? Changed from what to what? What is to be preserved unchanged? What now threatens to change him in undesired ways? How can the materials of the course of study be used to accomplish this purpose?

These questions should be written on the blackboard.

The processes involved can be illustrated by using a lesson from next year's courses or a lesson to be taught in December. Since the details of the latter may be more fully available this may be preferred. For example, see the Gospel Doctrine lessons in this issue of *The Instructor*.

Point out how the subject matter of the course of study is offered by way of illustration or confirmation of the objective of each lesson. Note that the process is to use the lesson material in the Quarterly as the chief or leading illustration and to corroborate and re-enforce it from other sources, ultimately leading up to illustrations drawn from the experiences of the members of the class and concluding with application of the objective to the needs, desires and interests of the individuals.

The lesson for December 3, 1936, is a potent one designed to show how to satisfy the desire for security and peace in spite of inevitable adversity. That this is a universal desire is evident after a little introspection. The objective "an assurance of knowing the truth, and a clear conscience give courage and peace even in affliction and persecution" was realized in the life of Paul, in the life of

Joseph Smith, in the lives of others we know. Therefore, it can be realized by us. The application: how? Have members themselves suggest answers and thereby find for themselves appropriate channels of action.

Bibliography.

Wahlquist: *Teaching as the Direction of Activities.*

Mauss: *Teaching the Youth of the Church.*

Betts and Hawthorne: *Methods in Teaching Religion.*

Departmental Sessions.

Continue the process with specific application to the course objectives and the age levels of the various departments. By previous assignment, have some teacher in each department come prepared to demonstrate with a lesson from the department's course of study how some need, desire, or interest of the pupils in the classes of this department is to be served by a particular lesson in the course of study of the department in harmony with the ultimate objectives of this department.

* * * * *

The outcome desired by this procedure in the general and departmental sessions is to lead teachers to recognize that subject matter in the courses of study they are to use next year is to be used as a *means to an end*; that that end is centered in the improvement of the lives of the individuals taught as defined by the ultimate objectives set up for each department. (See October Union Meeting, September *Instructor*.)

The December Union Meeting will thereby prove to be a means of coordinating the *why*, the *who* and the *what* of teaching in a purposeful way preparatory to launching ourselves intelligently and effectively into the business of teaching the new courses.

RALLY
DAYS
●
OCTOBER
11-18-25

OUR MESSENGER TO GOD

By La Ve Wahlquist

(See Our Cover Picture, "The Evening Prayer")

Dr. George W. Middleton, prominent physician and church worker, in an address at the tabernacle in Salt Lake City, expressed the opinion that the spiritual progress of the world is not keeping up with the physical and material progress. He further said, "There is a sort of spiritual apathy exhibited by the adherents to the many Christian faiths of today and this I consider a world menace." His conclusion emphasized the necessity of keeping the body attuned to the infinite in order to receive the messages of the spirit. He urged all so to live that they can become attuned to the spirit of God.

In my opinion, the surest way to become attuned to the spirit of God is through the medium of prayer—our messenger to God.

After all, what is prayer? It has been defined in its simplest form as merely a wish turned Godward, but to me it has a still deeper significance which is suggested in this quotation:

"When first I glimpsed the beauty of prayer, I saw it as a means of healing and the Lord as the great and skilled physician.

I see it now in many ways—as a ladder, like the one of which Jacob dreamed, reaching from earth to heaven, where angels go up and down and keep a better world in touch with ours.

I see it as a holy place within a temple, where one may go and seek counsel from the living source of truth and wisdom.

I see it as an oasis of clear water and cool shade beside the road of life, where one may pause and rest the bruised or troubled soul.

I see it as a fortress where one may find shelter for a while from strong and relentless enemies.

I see it as the armour that a knight dons each day before sallying forth to do deeds of manly valor, to right wrongs, and to succor the oppressed.

I see it as the hand-clasp between a dependent child and the loving Father who guides him."

What should we pray for? God gives so liberally to His children here on earth; even our simplest wishes are not treated as mere childish whims. No matter how simple the language we use, God lends a willing ear and a helping hand.

Let us kneel then and thank God for His goodness and in so doing, forget the petty wishes of the day and pray to be made better men and women that we may be equal to the tasks we face each day. Above all, let us pray for spiritual guidance that we may not side-step the narrow highway of life.

Some of our greatest sermons have come to us in the form of prayers. I should like to cite one or two for you:

The greatest prayer of all time takes us to Jerusalem in Palestine. Dusk is falling in the city and shadowy figures hurry to and fro. Presently through the great gate of the city comes a group of men. Slowly they pass, going on their way to the Mount of Olives. As their figures fade away we dimly make out four or five who leave the group and walk on. Now the tallest, a majestic figure, goes a stone's throw ahead. As we draw nearer we see evidence of great struggling; a man torn with emotion and seeking divine guidance. Slowly He kneels and turns His anguished face to the heavens uttering this soul-shakingly human prayer:

"Father, if thou be willing remove this cup from me; nevertheless, not my will but thine be done."

As Jesus knelt in humble prayer that night in Gethsemane so have men down through the ages sought solace of God in the great crises of their lives.

One day during that fateful year at Valley Forge, as an old Dutch settler trudged through the forest he heard a voice on the other side of the bushes. Peering through he saw the aristocratic figure of General George Washington in full uniform, kneeling in prayer pleading for victory for his men.

Joseph Smith, in the peaceful calm of the sacred grove earnestly prayed for religious understanding.

Nearly four years ago, the light filtered through the richly-colored stained glass windows of the historic St. John's Church on Franklin D. Roosevelt and his official party. He went there before becoming president "to invoke divine blessings upon his administration."

Our illustrations would not be complete without a child's prayer, for the prayers of children are so simple, so sincere and untouched by disillusionment.

In his poem, *Relijus*, John Martin says:

Perhaps I ain't reljus,

But when I say a prayer,

I sort er feel inside er me

That God is always there.

Perhaps I don't exactly

Know fancy words to say,

But I'm real sure God understands

When I just try to pray.

I guess God always listens,

Cause His own child, you see,

Was Jesus, who was once a boy—

A little kid like me.

So maybe words don't matter

If God gets in my heart;

I'm pretty sure He likes to hear,

An' take a feller's part.

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WOMEN'S DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees

LESSONS FOR DECEMBER, 1936

THE GLORIES OF MOTHERHOOD

Lesson 43. For December 6, 1936

Objective: There is no substitute for the glories and joys of motherhood.

Method: This is an extremely important as well as beautiful lesson. It may be that there will be time (since it is near the end of the year) to spend two Sundays on this subject.

Have the objective written on the blackboard so that you can constantly refer to it. Some good pictures exhibiting mothers with children, also pictures of groups of children at different ages could be placed around the room.

The class could memorize in a few minutes and repeat the first quotation given in the lesson. Have a member read impressively the stanza from "Build Well."

The teacher could give her own thoughts on the responsibility of motherhood.

Let a member tell the story given in the lesson of the woman who tried to shirk her responsibility.

Have Mrs. Gilman's poem read and let the class discuss this thought of universal motherhood. By previous appointment have a little talk given on the glories of motherhood.

Let a member read or let four members each read a stanza of "My Masterpiece."

Each question at the end of the lesson is very important and should be given time for answers.

See if you can get some frank expressions from the young, unmarried members of your class on their conceptions and views of motherhood and its value and worth as compared with what we generally look upon as

success in business, in society, and in worldly affairs generally.

MOULDING ETERNITY

Lesson 44. For December 13, 1936

Objective: To be a Latter-day Saint in name and deeds represents the highest achievement of mortal man.

Method: This lesson is, in a way, a review of the year's work. In the beginning we decided that the gospel is a plan given to us for our guidance throughout life. We may model our lives according to this plan or we may reject it and pursue some other course.

The "now" is part of eternity, so as we daily mould our lives and help to mould those around us, we are moulding eternity for good or for ill.

Let us run through our year's work in the class and note some of the most important instructions given for our guidance. Let the class members name the particular things that seem most valuable to them.

In the last paragraph of the lesson are a number of questions. Let several members give their own personal reactions to the thought in each of these questions.

Ascertain by questions, to what extent the thoughts presented in the lessons thus far, have affected or influenced the thinking and course of action of your class members. Try to get them to answer out of the fulness and sincerity of their hearts on this subject.

Sunday, December 20, 1936

Summary and Review on subject, "What this year's work Meant to Me."

Sunday, December 27, 1936

CHRISTMAS EXERCISES

THE SOUL'S AWAKENING

When the first glimmering morning light sifts through the boughs of the trees, the birds awaken, and welcome the new-born day with heart-breaking song. When the white light of the Holy Spirit quietly enters the human soul, the heart is awakened to the beautiful reality of God, and His eternal day, and moved to joyous praise of the Most High. Thus we are born of the Spirit.—Nephi Jensen.



GOSPEL DOCTRINE

**SUBJECT: TEACHINGS AND TESTIMONY OF
THE NEW TESTAMENT WRITERS**

**For Members of the Melchizedek Priesthood and Men
and Women Over 20 Years of Age, Not Otherwise
Assigned.**

**General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman;
Mark Austin, Herbert B. Maw.**

CONCERT RECITATION FOR DECEMBER, 1936

(2 Timothy, Chapter 4, Verses 7 and 8)

**"I have fought a good fight, I have finished my course, I have kept the faith:
"Henceforth there is laid up for me a crown of righteousness which the Lord,
the righteous judge, shall give me at that day: and not to me only, but unto all them
also that love his appearing."**

INSPIRATION AND TESTIMONY IN THE MIDST OF PERSECUTION

Lesson 39. For Sunday, December 6, 1936

A Universal Truth.

"An assurance of knowing the truth and a clear conscience give courage and peace even in affliction and persecution."

The truth expressed in this objective, like other truths studied in these lessons, lends itself to varied illustration.

An Illustration.

The career of the Prophet Joseph Smith confirms it with great emphasis. Those memorable words uttered by the Prophet just before he permitted himself to be taken by his enemies are a stirring and forceful expression of the same truth: "If my life is of no value to my friends, it is of none to myself." "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men."

This truth can be illustrated with less dramatic instances. The lives of ancient and modern missionaries are full of corroborative experiences.

Even in the quiet lives of humble and obscure people the application of this truth is daily evident. Ask members of the class to relate illustrative instances.

General Plan for Presentation.

The subject matter of this lesson provides vivid and dramatic illustration of the ob-

jective. As you lead the class through the illustration from the life of Paul, to that from the life of Joseph Smith and others and finally show them that their own experiences emphasize the same truth, you will convince them of its universality. They will silently but none the less conclusively apply it to themselves, though they may desire suggestions as to how they can gain the assurance and knowledge of truth which, with a clear conscience, give the courage and the peace they so much desire.

The paragraph immediately preceding suggests a general plan for the presentation of this lesson. The following suggestions are offered to aid in presenting the chief illustration of the objective, that one drawn from the life of Paul and treated fully in the Lesson Quarterly, page 172 et seq.

How to Arouse Dramatic Interest.

To make an effective transition from last Sunday's lesson to that for today, soliciting answers to questions or make previous assignment to have presented the story of the prophecy of Agabus at Caesarea. See Lesson Quarterly, page 171, section entitled "A Foreboding Prophecy."

More Drama:

This story creates dramatic interest at once. We all want to know "what happened to Paul in Jerusalem?" Things of great import happen thick and fast. The story told in the Quarterly portrays each event with dramatic effectiveness. Paul tries to appear conventional and harmless, on advice of his brethren, but the Asiatic Jews misunderstand and mob him. He is rescued by

a Roman guard, but nevertheless seeks the first opportunity to bear his testimony. Audacious, courageous Paul! Nothing can stop him as we shall see. In spite of impending disaster in the form of the mob, of the threatened flogging, by the Romans, of the vow of the self-appointed assassins, of the long imprisonment in Judea, Paul turns every adverse circumstance to his own purpose.

"You Can't Keep a Good Man Down."

Paul bears his testimony to the mob, to his captors, to his guards, to the courts and kings before whom he is summoned. He does not seem to mind adversity, imprisonment or courts. They all mean more opportunities to preach the Gospel and that is all that matters to him.

Step by step this great story should be unfolded so the full power of the assurance and knowledge of truth and of a clear conscience which Paul had, can be revealed as the means of gaining courage and peace.

In his soul Paul was serene, at peace, unworried even in the midst of threats of most dire calamity? Why?

The dramatic situations of Paul before Felix and before Festus offer opportunity for an interesting study of contrasts and also an instructive study of the interest these rulers showed in the challenging doctrines of Christianity.

The questions and problems suggest a helpful outline, a complete summary and appropriate emphasis.

Enrichment.

In addition to the enriching illustrations suggested above, the courage-sustaining message of the old Mormon favorite, "Come, Come, Ye Saints" is appropriate.

The poem "Invictus," by Wm. Ernest Henley in *One Hundred and One Poems*, page 95, expresses a conviction of fearlessness like that which characterized Paul. Another poem which preaches the Gospel of courage is "How Did You Die?" by Edmund Vance Cook. Same volume, page 44. See also "Be Strong" by Malthie Davenport Babcock, same volume, page 37.

Still another on this favorite theme is James Russell Lowell's "The Present Crisis," same volume, page 37. One powerful stanza is:

"Careless seems the Great Avenger; history's pages but record

One death-grapple in the darkness, 'twixt old systems and the Word;

Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown

Standeth God within the shadow, keeping watch above his own."

A PRISONER ASSUMES COMMAND

Lesson 40. For Sunday, December 13, 1936

The drama and climax of this stirring career rise to greater and grander heights as the end approaches. The objective suggested for this lesson re-affirms a truth emphasized at the very beginning of this course: *"So to live as to merit inspiration from God, is man's highest achievement."*

The lesson for today illustrates this objective with another dramatic story from the life of Paul.

Use the method heretofore suggested for setting out clearly the factors of the drama, on the one hand those threatening disaster to Paul, and on the other hand, those promising safety and success. Note by reading the Lesson Quarterly, first, Paul a prisoner; enroute by ship to be judged of Caesar at Rome; the threat of impending danger in the unheeded warning to the captain of the ship not to continue on the voyage because of grave danger due to the lateness of the season; the terrifying tempest; a ray of hope—Paul's prophecy; a turn of good fortune—Paul given virtual command of the vessel; the threatened desertion of the ship by the crew; thwarted; Paul's commands obeyed; the climax; the Power of God Manifest; the outcome—Paul safe at home in Rome, awaiting perfecting of the appeal to Caesar.

Enrichment.

Use your map to trace this voyage and the places of interest enroute; the scene of the wreck and rescue.

The questions and problems suggest discussions which will greatly enrich this lesson. See page 179, Questions and Problems; numbers 1, 3, 5, 6, 7, 10, 11 and 12 should be used even if time does not permit using all.

Confirmatory illustrations of the objective are available in the careers of the many men who have been divinely favored by being called to act as Prophets of God. Is there any human achievement judged by the criteria of far-reaching benefit to mankind, of righteousness, of majesty, of enduring power, comparable to the achievement of Isaiah, Daniel, Hosea, Amos, Abraham, Moses, Peter, Paul, Joseph Smith? Is there any moment when we ordinary folk are better than when we are acting under the inspiration of the Almighty?

THE POWER OF GOD AND THE POWER OF EVIL

Lesson 41. For Sunday, December 20, 1936

Reluctantly we bring this gripping study to a close. Since the author of the Quarterly is not the author of these suggestions,

we make so bold as to submit that, if you and the members of your class agree, we owe a debt of gratitude and keen appreciation to President David O. McKay for the wonderfully rich and inspirational lessons he has written for the Lesson Quarterly. If you all feel this way, do you not think it would be appropriate and gracious for you to address a short message to him expressing your delight and appreciation? It may be signed by the teacher or the officers of the class or by each member. Address it to him at 47 East South Temple Street, Salt Lake City, Utah.

And now for a soul-stirring climax and summary! Urge every member to read the whole of the last lesson in the Quarterly. It is an impressive analysis of the great opposing forces which clash and battle through the life struggles of all men. Note the powerful effect of the contrast developed in the description of Nero and Paul. The lesson then moves to that eternal, exalted plane of The Christ Life and ends with the sublime assurance that the dearest hopes and fondest aspirations of mankind are to be found realized therein. This is supported by emphasis upon "Fundamental Elements of True Religion."

Pause at this point to permit the class to weigh each one of these fundamentals with the thought in mind: How empty life would be without the assurance of this. Then do we realize how much we owe to the Gospel and to the self-sacrificing, courageous beings who have devoted their lives to its promulgation!

The conclusion follows naturally as the desire of all righteous men and women: "How Salvation May Be Achieved" by adherence to "The Power of God Unto Salvation."

The great opposing forces of evil deteriorate, destroy the human personality. The Gospel builds, saves, exalts, it. Both forces are constantly at work. In the great drama of the life of the average man—you—which force will ultimately prevail?

"To be carnally minded is death; to be spiritually minded is life and peace."

Here again is a universal truth selected as our objective.

A Great Drama—The Eternal Drama.

As our study of the great drama of the lives and teachings of New Testament writers, so superbly climaxed with Paul's career closes, the eternal drama of the life of man upon the earth amidst the forces of evil and good continues. The great dramatic question persists: What will be the outcome—as to myself? Each man asks. Each in great part has it in his own power to frame the answer. "I am the master of my fate, I am the captain of my soul!"

The Great Christian Holy Day approaches! How fitting that you close this study with enrichment appropriate to the Christmas season. Have your best reader read from page 184 of the Quarterly, "A Brief Description of a Brief Life."

Sunday, December 27, 1936

CHRISTMAS PROGRAM

I WANT TO BE CLEAN

By Susan T. Jennings

I want to be clean outside, you know.
The kind of clean that gives out a glow,
From my hands and face and dress, so neat;
So people passing me in the street,
May say:
That girl there, is right down clean and sweet!

I want to be clean inside, you know.
The kind of clean that gives out a glow,
From my eyes and mouth and hands and feet;
So people passing me in the street,
May feel:
That girl's eyes are so honest and pure;
Her lips would not utter soiled words, I'm sure.
She will be willing to lend a hand,
To one who's in need, you understand!
From sin's dark ways she will turn about;
For that girl is clean inside and out.

MISSIONARY TRAINING



COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;
Carl F. Eyring

CONCERT RECITATION FOR DECEMBER

"And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." (Luke 2:10-11.)

LESSONS FOR DECEMBER, 1936

A DIVINE HEALTH PROGRAM

Lesson 41. For Sunday, December 6, 1936

Texts: *Sunday Night Talks*, Talmage, pp. 442-451; *Doctrine and Covenants*, Section 89; *How to Live*, Fisher and Fisk; *Human Nature in Religious Education*, Poulson, Lesson 23. (Deseret Book Co.)

Objective: "Man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple;" but such destruction comes not to him who keeps the Health Program of the Lord, for to him comes a glorification of the soul through increased health, endurance, and mental and spiritual power. (See *Doctrine and Covenants*, 93; 89.)

Suggested Material Outline:

I. The Hygiene of the Soul.

The soul is the body and the spirit united. Health of the soul, therefore, is a state of activity in which both the spirit and the body are functioning properly—in short, it is the abundant life which Jesus urges us to live. Because Jesus taught, "Take no thought of your life, what ye shall eat; neither for the body, what ye shall put on," some have considered the body so inferior as to need mortification. But such teachings were given simply to call attention in a vivid manner to the fact that one should not merely follow the low way of physical existence. The body is the tabernacle of the spirit, and ranks high indeed among God's many creations, for He has said, "Man is the tabernacle of God, even temples." Although in this outline the hygiene of the body and the spirit will be treated separately, be it understood that the health of the one affects the health of the other for better or for worse. Thus the hygiene we wish is the hygiene of both, the hygiene of the soul of man.

II. The Bread of Life.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (Read John 6:22-71.) We have taught through the lessons of this year, that spiritual food may be found in the scriptures, and especially in the teachings of the Lord and Master. "We have indicated how faith, repentance, baptism, prayer, church activity, and service to humanity are marshalled as aids to spiritual growth. We have urged that through worship, one may test his Spiritual health and determine the magnitude of his Spiritual growth.

III. The Word of Wisdom.

a. A revelation through Joseph Smith. On February 27, 1833, a Word of Wisdom was revealed—"not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and the will of God in the temporal salvation of all saints in the last days."

b. Activity. "Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the laborer." (*Doctrine and Covenants* 42:42.) It is easy in these days of modern conveniences to let certain bodily functions atrophy for want of ceaseless activity. Effort which sets the entire organism into action brings a harmony of the bones, muscles, organs, and nervous system. Such effort may take the form of brisk hikes over unblazed trails, mountain climbing, swimming, work on the farm and on the range, exposures to wind, rain, heat, cold and the rigors of a life not too well protected by artificial devices, and finally of moral responsibilities suited to the age but begun early in life. Contrast this life of action with that of being carried from place to place by a modern automobile.

- c. Hardships. Endurance and strength are developed under hardships: as for example, in mountains where farming land is scarce, near deserts where water must be carefully conserved, under climates with seasons which are extreme, on coasts where fog keeps back the sunlight, and on land with poor and rocky soil. Out of such environments, if they are not too severe, come *hard* and *spirited* youths with courage to meet the problems of life. A country completely devoid of hardships produces weaklings; we go to such a country to rest not to live. Let us be grateful for the rigors of our homeland.
- d. What shall we eat? Food constituents may be classed as proteins, fats, carbohydrates, inorganic salts, and vitamins. The body needs all of these constituents in proper balance. Such equilibrium is not adequately achieved by a constant diet of meat, bread, potatoes, and pie. A greater variety of food is needed, especially if one is to obtain the necessary inorganic salts and vitamins. This need is expressed in the statement, "Every herb in the season thereof, and every fruit in the season thereof." Proteins which are so necessary to the growing body may be obtained from peas, beans, lentils, milk, eggs, cheese and meat. Students of nutrition advise that the average adult should draw freely from other protein sources but eat meat sparingly, yet not eliminate it completely from the diet. Of the cereal grains, wheat is ranked first as a source of nutrients.
- e. Tea, coffee, tobacco are habit forming drugs. The wise person will not wish to become a slave to drugs which do damage to the body, which consume hard earned money, and which take away one's freedom. Probably in no other field is mankind so exploited as in this field where human weakness is preyed upon.
- f. Alcohol. This so-called stimulant is not a stimulant at all but a narcotic. The higher centers are inhibited by it and controlled behavior is cast to the winds. One's better self is dethroned and the lusts of the flesh are let run rampant. Using alcohol as an aid in recreation or as a means of escaping the real situations of life is evidence of moral and mental weakness. No well integrated person will resort to the use of this and other narcotics.
- g. Temperance. We will need to learn the art of dominating our hunger,

our sleep, our sexual impulses, our muscular exercises, our study, our love for our parents and children, and our religious activities so that we may keep all these aspects of living properly balanced and integrated. "Let me exhort the young people particularly, and the Saints generally, to weigh well the value of moderation in all their actions and amusements. Remember, too, that excessive fasting is not good; neither is excessive labor, but idleness and waste of precious time is infinitely worse." (*Gospel Doctrine*, Joseph F. Smith, p. 300.)

- h. A promise. A promise of health, endurance, and mental and spiritual power is given to those who follow the Word of Wisdom.

IV. Mental-Health.

Here are a few mental-health rules: Do one thing at a time. A thing done efficiently needs no further attention. Avoid worry by determining first if the problem is really your own; if it is not, turn to other duties; if it is your own, make up your mind whether it should be done now and if so attack it with courage; if it should be solved at a later date, lay plans for the solution and pass to other problems. Attack problems which are difficult enough to call forth your best effort, yet not so difficult as to bring defeat. Self-confidence comes with the habit of success; therefore, *actively* attack your problems, do not waste time day-dreaming. Avoid hurrying through your work; aim at quality rather than quantity. Make clean-cut and practical decisions, but permit changes in the presence of new facts and information. Guide your emotions, neither fight them nor run away from them. Keep a proper balance between work, play, sleep and exercise. Be a social being. Avoid breaks between your ideals and your actions.

Suggested Method Outline.

- I. to IV. This lesson might be presented in the form of a "street meeting" with a program as follows:
 - Song: "We Thank Thee, O God, for a Prophet."
 - Prayer:
 - Song: "High on the Mountain Top."
 - Talk: "The Hygiene of the Soul" and "The Bread of Life."
 - Talk: "The Word of Wisdom."
 - Talk: "Mental-Health."
 - Closing Song and Prayer if desired.
- The three speakers will find adequate help in the outline and texts. Here is an opportunity for the teacher to help

"bring out" timid members of the class. By proper guidance and help they can be led to a fine success and thus improve their self-confidence.

Assignment: Urge each member to look deeply into the letter and the spirit of the Word of Wisdom with the view of establishing even better life habits. The teacher will present next Sunday's lesson, "Marriage and the Home."

Two and One-Half Minute Talks: If your class is given opportunity, such a talk could be presented on the subject, "I am the bread of life." (See *John 6:22-71*.)

Teacher's Closing Minute: The teacher might close with this statement: Our souls may be glorified with increased health, endurance, and mental and spiritual power if we will keep the Health Program of the Lord. Let us repeat the concert recitation for December."

MARRIAGE AND THE HOME

Lesson 42. For Sunday, December 13, 1936

Texts: *Articles of Faith*, Talmage, pp. 442-447; *Sunday Night Talks*, Talmage, pp. 453-471.

Objective: *The righteous union of the sexes brings a greater opportunity for personality development, permits the perpetuation of the race, and provides the home which is the basic unit of society. To make these values everlasting, marriage should be for time and eternity.*

Suggested Material Outline:

I. What Should One Bring to the Marriage Altar?

a. The charm of being one's self. We are all different, yet very much alike. Nothing is more charming than a well integrated yet unique person, and nothing more disgusting than the person who attempts to wear the mask of another. All may not be beautiful of feature or form, but all may be charming. To become so one needs only to build the Christ-like character out of the materials at hand. Let such charm approach the marriage altar.

b. The masculine and the feminine. These days we see a tendency for women to take on some of the characteristics of men, and men the characteristics of women. Undoubtedly when neither man nor woman manifest the sexual tendencies, the mental characteristics, and the ambitions of the other, we shall have a truer expression of personality. To women

is given the sacred privilege of bearing and rearing the children of society. Why should she not hold this trust inviolate and insist on being trained for this great mission? Intelligent, religious, and loving mothers are bedrock in any social order. Men must be strong to wage the battle of life, in order that the mother and the children may be protected, sheltered, and fed. Let the man be a real man, and the woman a real woman as they approach the marriage altar together.

- c. Uncorrupted "life cells." Each person is the custodian of a long line of heredity bound up in "life cells." This cell was left in trust when parents mated to bring forth a new life. Such "life cells" should be brought to the marriage altar undefiled. We believe in being virtuous and chaste.
- d. A knowledge of sex. Often the marriage altar is approached without the knowledge of how physical life begins. Too often the little which is known is rated as prurient. Without being abashed these young people should take to the marriage altar a full understanding of how sex functions in maintaining the race and in bringing a fulfillment of the romantic passion of true love.
- e. A willingness to give and take. Two personalities will need to be blended into an integrated whole without either losing its identity. This means that neither should dominate, but each should be the complement of the other. This can be done only if each is willing to give and take in personality development.

II. Celestial Marriage.

Marriage is a contract and a sacrament, and carries with it values which ought to be made everlasting. One who really believes in personal immortality would wish a marriage for eternity. This type of marriage is solemnized in the House of the Lord and is offered only to those who are considered worthy. Such a marriage gives much greater meaning to this sacred relation, and beyond question makes the home permanent. Too many turn down a birth-right for a mess of pottage.

III. Honor and Responsibility of Parenthood.

"We regard children in the literal sense as gifts from God, committed to our parental care, for whose support, protection and training in righteousness we shall be held to strict accounting." (*Sunday Night Talks*.)

IV. The Family.

"Within the family established and maintained according to the word of God, man and woman find their holiest and most ennobling happiness. Individual development—the education of the soul for which earth-life has been provided—is incomplete without the impelling and restraining experiences incident to the responsibilities of the wedded and parental state. . . . Blessed indeed are the wedded pair who severally find in each a help meet for the other." (*Sunday Night Talks*.)

Suggested Method Outline:

I-IV. It is suggested that this lesson be presented as a whole, either by the teacher or some person known to have a deep understanding of young people and their problems. It is felt that the discussion should be frank and open and carry real help to maturing young men and women.

Assignment: As a general assignment ask each to carefully think through the year's course of study, and be prepared next Sunday to point out the values found. There will be no special assignment for next Sunday, because it is suggested that the class period be a testimony meeting in which all are given the privilege to speak.

Teacher's Closing Minute: The teacher might close with this statement: "Celestial marriage brings a greater meaning and security to married life; by means of it the values growing out of this union are made everlasting. Let us repeat the thirteenth article of faith."

INTEGRATING THE VALUES OF LIFE

Lesson 43. For Sunday, December 20, 1936

Objective: Members of the class by means of testimony bearing will summarize the year's work and bring to light the values found.

Testimony Meeting:

The teacher will introduce the testimony meeting with some such message as this:

During the year's course while studying "The Articles of Faith," we have received a fuller understanding of the Gospel of Jesus Christ and an enlarged testimony of the

divinity of the mission of Joseph Smith. I hope you have learned to appreciate the Church as an aid in your spiritual development, and the priesthood you hold as your call to service. Through experience I trust you have been led to realize how powerful is faith and how creative is repentance in the building of the Christ-like character. At times you have experienced genuine worship, and have come near to God. Undoubtedly the baptism of the Holy Ghost has taken on a fuller meaning. With man as a member of a great Society of Intelligencies you see more clearly how natural is inspiration and revelation, and how important is scripture as a guide in the building of lives. I trust that you have found religion to be broad enough in scope and full enough in its meaning so that it has found the most important place in your souls. Please be free to express your attitude toward this course and the Gospel of Jesus Christ.

Teacher's Closing Minute: The teacher might close with this statement: We extend our arms to include, in our territory for exploration, science, practical affairs, social values, ethics, art, and all the departments of human experience, in order that the truths and values there found may be recast, after proper evaluation, into a magnificent whole, our religion. Thus religion is our most precious heritage.

Sunday, December 27, 1936

CHRISTMAS EXERCISES

Missionary Training

The announcement comes from President J. Wyley Sessions, of the Missionary Training School in Salt Lake City, that the course which those who have been called on missions will take hereafter has been changed from ten days to three weeks. This will give more time for the missionaries to inform themselves concerning their faith.

Announcement is also made that a building specially adapted for this purpose will be erected in the near future on the grounds owned by the Church next to the Latter-day Saints' College building. The proposed building will be used also by the Seventy and other organizations of the Church.

RALLY DAYS – October 11, 18, 25



GOSPEL MESSAGES



COURSE C—"THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

CONCERT RECITATION FOR DECEMBER, 1936

(Matthew, Chapter 7, verses 13 and 14)

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that find it.

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

LESSONS FOR DECEMBER, 1936

THE ROD OF IRON

Lesson 39. For Sunday, December 6, 1936

Text: Quarterly, Lesson 39.

Objective: *Spiritual truth enriches human existence with meaning and gives strength to hold firm, in a purposeful life, to a course which leads to permanent happiness.*

References: Book of Mormon, 1 Nephi, 8; Evans, *Heart of Mormonism*, Chapter 22; Wiltsoe, *In Search of Truth*, 112-120.

- I. Analyze the vision of the Iron Rod, bringing out clearly what each object symbolizes and its significance in the central truth that "the word of God leads to Salvation." (The tree, fruit, river, plains, iron rod, mists.)

In keeping with the symbolism employed in the vision of the Iron Rod, to teach that the word of God leads to salvation, why not continue with the same method using similar figures to enrich the message? This resort to a lesson in metaphors offers a real opportunity if the main thought is kept in mind "that spiritual truth may contribute to happiness through making life purposeful and pointing the way to God."

- II. "To every man there openeth
A way and ways, and a way;
And the high soul climbs the high way;
And the low soul gropes the low—
And between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."

How do these lines relate to the vision of the Iron Rod?

- III. Many yachts are drifting aimlessly in the spacious harbor. * None seem to have an objective as they yield to every

breeze. From the opposite shore a little craft begins to move across the water. The sail is set for action and the vessel picks its way between and around its leisurely fellows. Steadily it nears its objective never delayed a moment by the frequent temptations, "Hi there, what's the hurry?" Soon it has attracted considerable attention and drifting crews take the trouble to give way to a craft that seems to be going somewhere. It has laid hold on the used powers around it using them to bring it safely to its objective.

- IV. Three boys plunge into the fresh, unbroken snow to see which can make the straightest trail in the open field before them. Tom adjusts his course frequently according to his judgment of surroundings. Dick varies his course with the movements of his friend. Harry goes straight forward and wins the contest as well as the admiration of his friends. "How did you do it?" they asked. "I fixed my eye upon this post across the field, as an objective, and went straight for it," was the simple formula for steering a straight course.

- V. The giant Akron broke from its moorings in San Diego. Bud Cowert "was holding to the end of his rope as the big ship bounded upward carrying him almost instantly far above the ground—but he hung on. He saw two of his comrades lose their grip and fall to death, but he hung on. The vast craft surged upward, and the earth and all chance of help from below receded rapidly, but he hung on. If help was to come to him it must come from above. He could not know what they were doing on the Akron, but he had reason to believe they were concerned about him, deeply and mercifully concerned, and in that faith he hung on. A seemingly endless hour elapsed, and

he still clung to the end of his rope. And then suddenly he felt a new movement in that rope. It was being pulled from above—he was being lifted. Inch by inch, foot by foot, the distance between 'Bud' Cowert and the great ship under which he swung was becoming less. Now the bulk of the huge hull blotted his view of the sky. Strong hands reached to grasp him, sinewy arms hauled him aboard.

"Hang on, brother! You may be at the end of your rope, but hang on! Others may be letting go in discouragement but hang on! Keep your grip on life; keep your faith in the power about you, and hang on!"

- VI. Finally, see what Jesus had to say about keeping to the course. *Matt. 7:13-14.*

The course of millions of promising young people ends in moral ruin, shame and misery. What simple rule of life, if followed, would wipe all this out from the pages of our newspapers? Is the rule effective in your life?

- (a) What highway are you choosing?
- (b) Which yacht in the harbor symbolizes your life?
- (c) Which of the three boys represented your method in following life's course?
- (d) Will you be able to hang on when all help from earth is gone?
- (e) What did Jesus say about the course which leads to Life?

THE QUEST FOR ULTIMATE VALUES

Lesson 40. For Sunday, December 13, 1936

Text: Sunday School Lessons (Quarterly), No. 40.

Objective: *Spiritual values are more lasting and bring greater joy than the material things of life.*

References: *Book of Mormon*, 2 Nephi 9; Widtsoe, *Discourses of Brigham Young*, Chapter 27; Peabody, *Jesus Christ and the Social Question*, Chapter 4; Matthews, *Jesus on Social Institutions*, Chapter 6.

The Problem:

- I. Happiness is the quest of all mankind. And properly so, for the Lord has said, "Men are that they might have joy." The problem is, where shall true happiness be found? Face the problem seriously in this lesson.

II. A wide choice:

The world offers an unlimited market from which to choose. Money, lands, public office, power, fame. Surely

somewhere among its wide offerings each may find the answer to his search for happiness. And yet, have you ever heard any one name any of the above as a sure recipe for happiness? More often the following is the result of the quest.

"I look around among the world of mankind and see them grabbing, scrambling, contending, and every one seeking to aggrandize himself, and to accomplish his own individual purposes, passing the community by, walking upon the heads of his neighbors—all are seeking, planning, contriving in their wakeful hours, and when asleep dreaming, 'How can I get the advantage of my neighbor? How can I spoil him, that I may ascend the ladder of fame?' . . . A man or woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand." (Discourses of Brigham Young, 471.)

- III. Where the world attempts to place its stamp of approval upon any single course of life what is its measuring rod? Perhaps the requirements for entry into the Hall of Fame will answer: "By wealth of thought or else by mighty deed, they served mankind." Service was Jesus' measuring rod for greatness.

IV. Jesus' Recipe:

Peter rebelled at the suggestion that Jesus should suffer ignominy and death for the cause he espoused and suggested measures to prevent it. Jesus' reply is a forceful statement on ultimate values. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what is a man profited if he shall gain the whole world, and lose his own soul?" Consider also his admonition, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

V. Jesus on Material Wealth:

Wealth, so often the goal of life, was not condemned by Jesus, but he had something to say relative to its use and a warning against its snares—"Wealth as a trust to be used, and wealth as a peril to escape." The former thought is brought out in four parables. (*Matt. 25:14-30; Luke 19:13-27; 16:1-13; 12:16-21.*) The latter is reflected in *Luke 14:33 and 18:22*. "He perceives with perfect distinctness that the most immediate and insidious peril to the Christian life is to come from the love of money. Vulgarly, ostentation, envy, ambition, self conceit, material stand-

ards of happiness—the qualities which make people unspiritual, unteachable, unresponsive to the light—are the attendants of the God Mammon."

... "To many a man, ensnared in the complex and intense conditions of modern life, to many a man and woman, tempted almost beyond their strength by self-indulgence, narrow interests, and practical materialism, the message of Jesus comes with convincing force. Such persons know well that it is hard for those who have riches to enter into the Kingdom. They know how difficult it is to maintain religious ideals, genuine simplicity, and breadth of sympathy among the exotic and artificial circumstances of a prosperous life. They see how frequently the possession of riches becomes a curse and how often children for whom the father has labored, are but the worse for the abundance which he has secured, as though they had asked him for bread and he had given them a stone. . . ." (Peabody, "Jesus Christ and the Social Question," Chapter 4.)

- VI. The following statement appears in the chapel of the Stanford University. Note its message on relative values in life. "There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall a man in his course on earth than to lose sight of heaven. And it is not civilization which can prevent this; it is not civilization which can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truths of humanity. 'What shall a man give in exchange for his own soul?'"

THINGS THAT ENDURE

Honor and truth and manhood—

These are the things that stand,
Though the sneer and jibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day;
But truth and honor and manly worth
Are things that endure alway.

Labor and love and virtue—

Time does not dim their glow,
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million years
Is good for a million more.

—Ed Olson (*Texas Star*).

REVIEW

Fourth Quarter. December 20, 1936

1. Justify the 11th Article of Faith claiming freedom of worship.
2. Illustrate the retarding effect of intolerance upon human progress.
3. Why must the Church and State remain separate?
4. What positive responsibility has the Church in the affairs of State?
5. What is the ultimate test of the value of any religion?
6. How does the parable of the Good Samaritan emphasize the necessity for application of religious ideals?
7. What is the dual purpose of the Sabbath Day?
8. Explain Jesus' statement, "The Sabbath was made for man and not man for the Sabbath."
9. What is the primary purpose of the marriage relation? Why is permanency of the parental union vital?
10. How does the Latter-day Saint conception of marriage contribute towards permanency and happiness in the marriage relation?
11. Explain chastity as a strong personal quality. Discuss the L. D. S. standard of sex morality.
12. What are the personal and social effects of unchastity?
13. Explain the Mormon philosophy upon which its educational urge rests.
14. What are some phases of education in which the Mormons are outstanding?
15. Explain the relation between health and the realization of joy.
16. In light of Mormon philosophy of life what is the significance of the Word of Wisdom?
17. Relate and explain the vision of the Rod of Iron.
18. How does Mormonism offer to help you keep on the course which leads to happiness?
19. Why are spiritual values more conducive to happiness and more enduring than material values?
20. Explain Jesus' attitude towards wealth.

CHRISTMAS EXERCISES

Sunday, December 27, 1936



NEW TESTAMENT

COURSE B—WHAT JESUS TAUGHT

For Ordained Teachers and Other Boys and Girls
15 and 16 Years of Age

General Board Committee: David A. Smith, Chairman;
M. Lynn Bennion, Vice-Chairman

LESSONS FOR DECEMBER, 1936

CONCERT RECITATION

(John, Chapter 6, Verse 35)

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst."

THE LIVING CHRIST

Lesson 40. For Sunday, December 6, 1936

Text: The Quarterly, Lesson 40.

Objective: To show that Jesus, the Son of God, continues to direct the affairs of men.

Supplementary References: Talmage, James E., *Articles of Faith*, Lecture 16; Dummelow, J. R., *One Volume Bible Commentary*, p. 721, v. 20.

Suggested Outline:

I. Does Jesus continue to direct the affairs of men?

- a. What reason did Napoleon give for believing that Christ was the Son of the Eternal?
- b. Do the teachings of Jesus still exercise an influence in the history of the world?
- c. Why did Daniel Webster believe Jesus to be the Son of God?
- d. Is Jesus' influence becoming stronger or weaker with the passing of time?
- e. What are some of the things Jesus did while on earth to show that He is the Son of God and therefore eternal?
- f. Why should members of the Church have particularly strong testimonies that Jesus is the Christ, and that He is still guiding His people?
- g. Under what circumstances was the vision concerning Jesus given to Joseph Smith and Sidney Rigdon?
- h. What did they see and hear?

II. How can we obtain the help of Jesus?

- a. Is any effort on our part required?

b. To what kind of people will He be most likely to give His inspiration?

Suggestions for Teaching:

According to Matthew, the last words spoken by our Savior were: "Lo, I am with you alway, even unto the end of the world." If we can help our pupils to get a testimony of the fact that He is literally with us, surely we shall have done our duty well. There is no greater source of comfort for the bereaved, of courage for those who are afraid, or of strength for the weak, than the knowledge that Jesus lives, that He is concerned about our welfare and our actions, and that He stands ready to help us, if we but call upon Him worthily. He will help us in any way that will not violate the plan of salvation which was prepared before the world was created, and which we had a voice in accepting.

It is suggested that some pupils be assigned the task of compiling testimonies of the leaders of our Church, past and present. The Church section of the *Deseret News* often carries such testimonies, and conference sermons include many of them. However, if such testimonies are not available, then a committee might call on local leaders—stake presidents, ward bishops, teachers, officers in the auxiliary organizations, etc. If the co-operation of such leaders can be secured, undoubtedly the results will be both interesting and inspirational.

Most newspapers and magazines, particularly just before Christmas and Easter, carry poems, editorials, stories, etc., that are particularly appropriate for this lesson. Many of them testify to the fact that Christ's ministry did not end with His ascension into heaven, but that He is still to be found if we but seek for Him diligently. Perhaps a committee of pupils could be asked to look through the suggested sources, and prepare a collection of the very best writings. These could be read or told to the class.

If an attitude of reverence can be secured, it would be very much worth while for members of the class to express their own thoughts concerning the divinity of Jesus, and to tell how we can avail ourselves of the help which He so freely offers us.

Topics for Brief Classroom Talks:

1. "Lo, I Am With You Always." (Tell of Jesus' ascension into heaven, and of His promise to be with His disciples until His second coming.)

2. "I Am the Way, the Truth, and the Life." (Show that in our struggle for progress, for success, for happiness, Jesus is our guide. If we seek His inspiration and live worthy of it, we shall make greater progress.)

3. "Our Elder Brother." (Jesus marked the way, and if we will heed the "Danger," "Slow," and "Detour" signs, and watch out for the traffic lights, we will pass along life's highway safely and surely, and not have to pay tribute to the "Wrecker" every time the going is rough.)

Supplementary Material:

1. "Let it be remembered that Christ was with the Father from the beginning, that the gospel of truth and light existed from the beginning and is from everlasting to everlasting. The Father, Son and Holy Ghost, as one God, are the fountain of truth. From this fountain all the ancient learned philosophers have received their inspiration and wisdom—from it they have received all their knowledge. If we find truth in broken fragments through the ages, it may be set down as an incontrovertible fact that it originated at the fountain, and was given to philosophers, inventors, patriots, reformers, and prophets by the inspiration of God. It came from them through his Son Jesus Christ and the Holy Ghost, in the first place, and from no other source. It is eternal.

"Christ, therefore, being the fountain of truth is no imitator. He taught the truth first; it was his before it was given to man. When he came to the earth he not only proclaimed new thought, but repeated some of the everlasting principles which have been heretofore only partly understood and enunciated by the wisest of men. And in so doing he enlarged in every instance upon the wisdom which they had originally received from him, because of his superior abilities and wisdom and his associations with the Father and the Holy Ghost. He did not imitate men. They made known in their imperfect way what the inspiration of Jesus Christ had taught them, for they obtained their enlightenment first from him.

"Christ taught the gospel to Adam, and made known his truths to Abraham and the prophets. He was the inspirer of the ancient philosophers, Pagan or Israelite, as well as of the great characters of modern times. Columbus, in discovery; Washington, in the struggle for freedom; Lincoln, in emancipation and union; Bacon, in philosophy, Franklin, in statesmanship and diplomacy; Watts in steam; Edison, in electricity; and Joseph Smith, in theology and religion, found in

Christ the source of their wisdom and the marvelous truths which they advocated.

"Calvin, Luther, Malancthon, and all the reformers, were inspired in thoughts, words and actions, to accomplish what they did for the amelioration, liberty and advancement of the human race. They paved the way for the more perfect gospel of truth to come. Their inspiration, as with that of the ancients, came from the Father, His Son Jesus Christ, and the Holy Ghost, the one true and living God. This may also truthfully be said concerning the Revolutionary fathers of this nation, and all who have in the ages past contributed to the progress of civil and religious freedom. There is no light nor truth which did not come to them first from Him. Men are mere repeaters of what He has taught them. He has voiced no thoughts originating with man. The teachings of Jesus did not begin with his incarnation; for like truth, he is eternal. He not only inspired the ancients, from the beginning, but when He came to earth he reiterated eternal, original truth, and added gloriously to the revelation men had uttered. When He returned to the Father He still took and does take an interest in His children and people, by revealing to them new truths, and by inspiring their actions; and, as men grow in the knowledge of God, they shall become more and more like Him unto the perfect day, when His knowledge shall cover the earth as the waters cover the deep. (Joseph F. Smith's Gospel Doctrine," pp. 38-40.)

2. Under the plan of salvation, every one of us has the right of free agency; that is, we have the choice in matters of conduct. Also, salvation is not to be given to us; we must win it by our own efforts. Now, if Jesus were constantly to manifest Himself to us, then we would have absolute, personal knowledge of His existence and of the fact that He is with us, observing all our acts. That would take away from us the honor of working out our salvation by faith rather than by knowledge. Jesus said to Thomas (John 20:29.) "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

Furthermore, if Jesus were to tell us just what to do each time there was a choice between good and evil, or between good and better, we should have no opportunity to use our free agency. We should be like puppets on a string—and surely it would be impossible for us to win any great reward for doing good under those circumstances. The employee who has no initiative, who must be told just what to do in every case, is unprofitable.

However, it is our right and our duty to live pure, worthy lives, and to seek earnestly for inspiration from Jesus, so that His influence for good will always be manifest in our lives.

A RELIGION WORTH WHILE

Lesson 41. For Sunday, December 13, 1936

Text: The Quarterly, Lesson 41.

Objective: To show that the restored Gospel of Christ meets the need of all the world for both temporal and spiritual guidance.

Supplementary References: Talmage, James E., *Articles of Faith*, Lecture 24, "Practical Religion." (This reference is very important.) Talmage, James E., *Jesus the Christ*, pp. 338-340; Tanner, Obert C., *New Testament Studies*, pp. 269-271; Kent, C. F., *The Life and Teachings of Jesus*, pp. 319-322. (This reference is also important, not only for the information it contains, but for the inspiration it can give to our last lesson on the teachings of Jesus.) J. Patterson-Smyth, *A People's Life of Christ*, pp. 361-363.

Suggested Outline:

- I. What is the "meat which endureth unto everlasting life"?
 - a. Why did Jesus feed the five thousand?
 - b. Why did He rebuke the multitude the next day?
 - c. What promise did He make to the people if they would come to Him?
- II. Did Jesus leave His apostles the fullness of the Gospel?
 - a. Did He organize a church?
 - b. Did He delegate authority to any officers to act in His stead?
 - c. Did He teach His followers the plan of salvation?
- III. Why do people still hunger after the true bread of life?
 - a. Why did dissensions arise among the churches after the death of the apostles?
 - b. After Christianity was accepted by the Romans, what were some of the changes that were made in organization, ceremonies, and doctrines?
- IV. Why is our Gospel the "religion worth while"?
 - a. How was it restored to the earth?
 - b. What characteristics of the Gospel of Christ does it have?
 - c. What help does it offer in our daily lives?
 - d. How does it allow for growth and development?

Suggestions for Teaching:

In the preparation of this lesson, every teacher should try earnestly to catch the point of view of her pupils, so that she can understand their attitudes and something of the problems that are already beginning to arise in their lives. Much good can be done with this lesson. People who pride themselves on their "broad-mindedness" and

"free thinking" are often inclined to reject Mormonism as being narrow, old-fashioned, or a handicap to learning and progress. But this attitude fairly trumpets to the world the fact that those who thus excuse themselves do not know the Gospel of Christ—that they have never even caught a glimpse of its all-inclusive possibilities. Often they are only hiding their mental and spiritual laziness—or something worse!

If we can help the pupils of our New Testament classes to see that instead of being a handicap, a firm anchorage in the restored Gospel of Jesus will greatly help them to achieve their ideals and ambitions, then we shall surely be fulfilling Jesus' admonition to Peter, "Feed my sheep."

These projects may help in vitalizing the lesson:

1. Assign pupils to consider a number of vocations, such as law, medicine, farming, chemistry, teaching, etc., and have them talk to the class about the help and inspiration they might get from our religion, in each field.

Suggestions:

Jesus knew the law so well that He successfully defeated every attempt of the Jewish lawyers to trap Him; by some means, no doubt thoroughly scientific, He turned water into wine, and He greatly increased the five loaves and two fishes; He was so successful in healing the sick that He is still called the Great Physician.

2. Our Church fosters learning and the mastery of all knowledge. Read the Doctrine and Covenants, Section 88, verse 118. Joseph Smith told us of the necessity for obtaining knowledge if we would be saved.

3. Discuss the attainments of some of our leaders, such as Parley P. Pratt, Orson Pratt, James E. Talmage, John A. Widtsoe, J. Reuben Clark, Jr., and others. Have they been handicapped by their belief in Mormonism? Have they been ashamed of Mormonism because of its being narrow, inadequate, or out of date?

Topics for Brief Classroom Talks:

1. The Bread of Life. (Show that there is more to successful living than merely providing for the needs of the body.)

2. Mormonism and Learning. (Show that the mastery of all knowledge is one of the fundamental principles of our Gospel. "The glory of God is intelligence.")

3. The "Seven-Day Religion." (Mormonism is so broad in its application that it provides guidance for our whole lives, spiritual, mental, physical, social, and economic.)

Supplementary Material:

1. In "The Fat of the Land," by Anġia Yzierska, the story is told of an old Polish woman who was having difficulty in adapting herself to a new life of luxury which her prosperous children were providing for her

in New York City. One day she quarreled with the elevator man and walked down twelve flights of stairs to spite him.

Some of us are inclined to do that very thing. Our Church offers us the truths, opportunities for service and for self-development, and the inspiration that would help us to reach our destination by the most direct route. But we reject the opportunities and walk—"to spite the elevator man."

2. Everybody, of course, wants to win success. But just what is success? To some the word means wealth; to others, power; to still others, fame. But if we will think it over carefully, most of us will agree that it means true happiness. A modern writer says, "True success is within, never without." And Jesus taught that the building of one's character is vastly more important than the acquisition of money and fame. He said, "What is a man profited if he gain the whole world and lose his own soul?"

Now these thoughts do not mean that we should be content to sit back and merely contemplate the wonders and beauties of the plan of salvation. On the contrary, they mean that we should exert ourselves to the utmost to fit actively into the scheme of things. For our Gospel is a Gospel of action, of youth, of eternal progress. Note these sayings: "Faith without works is dead." (James.) "Brethren, I count not myself to

have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark . . ." (Paul.) "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Jesus.) "It is impossible for a man to be saved in ignorance." (Joseph Smith.) "Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; for my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly." (Joseph Smith.)

REVIEW

Sunday, December 20, 1936

A. Completion test: 1, to redeem mankind from sin; 2, Mary Magdalene; 3, preached to the spirits of the dead; 4, proved to be unworthy of it; 5, the personal teaching of Jesus.

B. Matching test: 1—8; 2—1; 3—7; 4—3; 5—2; 6—9; 7—5; 8—4; 9—10; 10—6.

CHRISTMAS PROGRAM

Sunday, December 27, 1936

POWER DIVINE

Unseen, unheard, within each mortal lying;
In dormant state as though to bide its hour,
Then bursting forth at last with mien triumphant,
A mighty force divine, immortal power.
The fulness of this strength, how few have tested,
It springeth where the living waters flow,
Where glows the light ne'er seen on land or ocean,
The source of every good that man can know.
How oft we judge a man to be a weakling,
Until a crisis comes to him some day—
Transformed he stands a giant strong before us,
With courage firm to walk the better way.
If we at will could use our latent powers,
For every task full energy to give,
What goal too high—what task beyond us?
O how supremely, fully we could live.
Oh, glorious thought, that we may still go onward,
That with these hidden potencies we'll find
A way to realize each cherished longing
That comes to challenge or to spur the mind.

—Helen Kimball Orgill.



OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls
12, 13 and 14 Years of Age

General Board Committee: T. Albert Hooper,
Chairman; Junius R. Tribe

LESSONS FOR DECEMBER, 1936

CONCERT RECITATION

(Job, Chapter 32, Verse 8)

"But there is a spirit in man: and the
inspiration of the Almighty giveth them
understanding."

A VOICE OUT OF THE WHIRLWIND

Lesson 39. For December 6, 1936

This is the story of Job. Not all of the story, however, can be told to boys and girls of this age. Moreover, like Esther, it lends itself to dramatic presentation. Indeed, *Job* is a drama; only, it is not so presented in the Bible usually read by us. In some revisions of the Good Book, however, it is put into dramatic form. Suppose you read the entire Book of Job, with a view to dramatizing it. So far as the Quarterly is concerned, you will find it to drop naturally into the following scenes:

- a. God and Satan
- b. Job and his property.
- c. Job and his friends.
- d. Job and God.

Why the Book of Job.

The object of the *Book of Job* seems to be to teach the lesson, as Professor Moulton puts it, that "even the frivolous are driven by suffering to think about the meaning of life." And this purpose may be brought within the comprehension of youth, since they, too, have had something of suffering and through that learned lessons of patience and trust—all, of course, in a small way.

This suffering of theirs may be used as a point of contact. Find out from the class what disappointments they have met with; what the effect of these was in their lives, both at the time and later; and how they met it, whether with patience and fortitude or with irritability and rebellion. This will prepare them for the patience and fortitude of Job.

Greatness of the Book.

The greatness of the *Book of Job* can hardly be overstated. "If then," says Professor Moulton, in his *Modern Reader's Bible*, "a jury of persons well instructed in literature were impelled to pronounce upon the question what is the greatest poem in the world's great literatures, while on such a question unanimity would be impossible, yet I believe a large majority would give their verdict in favor of that which is the subject of the present volume, the *Book of Job*."

A Few Questions

Who was Job? What conditions of life did he live under? What kind of man was he, judged by the amount of his property? What is the greatest sacrifice—property or personal suffering? Which would you prefer, to be injured in your body or to be called upon to suffer loss of property? Why were not Job's friends really his friends? What did they want Job to do? Is suffering always the result of wrongdoing on the part of those who suffer? What does suffering teach us, as a rule? What attitude should we take toward suffering we cannot help? These questions may help the teacher to understand the *Book of Job* better than he would otherwise.

HOW WE GOT OUR BIBLE

Lesson 40. For December 13, 1936

It has been deemed proper, as the closing lessons of this course in the Old Testament, to devote some time to learning about what the Bible is and how we got it in its present form. Hence this and the following lesson are on these two aspects of the subject. Of course, only the bare outline of the matter can be presented here, and that in a very elementary way. But enough will be given to enable the class to appreciate the Bible to a degree.

Purpose of Lesson.

The purpose here is merely to have your pupils become acquainted with the Bible, if possible to come to love it. Probably the

best way to attain this objective is to have them read such parts of it as appeal to them. This has been done, to some extent, as this course has progressed; for, if you have followed the suggestions given here, each one of the class has been given an opportunity to read aloud some choice passage of the Bible. Now an opportunity is given them to know how all this wonderful matter came about. The nature of this lesson does not lend itself readily to short talks by the pupils. And so, perhaps, you yourself should present the facts in the case. The points covered ought to be about as follows:

- a. What the Bible is.
- b. How it is that we have one volume.
- c. How we got our English version.
- d. Something about the priceless value of the Bible.

Why Not Read More?

If the teacher wishes a more extended treatment of the subject than is presented in the Quarterly, and no doubt he will do so, he may obtain the necessary information from such books as *How We Got Our Bible*, by Smythe, and *Our Grand Old Bible*, by Muir. The lesson, however, should be presented with as little technical matter as possible, the object being to make it interesting to the class.

The memory gem is the same as for the preceding lesson. A natural application of the lesson might well be the reading by the class during the week of parts of the Bible. Could you introduce a contest? The class

might see who can read the greatest amount, and report at the next session. It would be a good thing to spend a little time in the class thumbing the Bible, for which purpose each pupil should bring to the class his copy.

KEY TO THE REVIEW

Third Sunday, December 20, 1936

This Quarterly treats of *nine persons, eight men and one woman*. Their names are: *David, Solomon, Elijah, Isaiah, Jeremiah, Amos, Daniel, Esther, and Job*. When *David* died, his son *Solomon* came to the throne. This man came to be known as the *wisest* in the ancient world. *Elijah* was translated. One of the greatest prophets among the Israelites was *Isaiah*, who thought about the future of his people. But *Jeremiah* tried to get the people to repent by telling them what calamities would befall them if they did not. *Amos* was a shepherd, and was called from the desert of *Tekoa*, to preach the word of the Lord. In the prophet *Daniel* and the young *Esther* we have instances of persons who were loyal to the teachings they had been given concerning God. *Job* was a very patient man, who teaches us that suffering is sometimes sent to test us.

Fourth Sunday, December 27, 1936

CHRISTMAS EXERCISES

SUNDAY SCHOOLS NECESSARY INSTITUTIONS

The Sunday School and the Church, whatever their shortcomings as institutions, do help to inculcate the basic concept of right and wrong, selfish and unselfish action, in the growing child. They help to establish the basic belief in God and a divine moral order as the source of these concepts. They are, therefore, of inculcable assistance to parents and society in giving children the necessary foundation for developing good characters and personalities. It is not surprising that our tests have shown that children who went to Sunday School had better personality traits than those who did not, and that children of parents who went to church had better personalities than the children of parents who did not go to church.

The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept. When parents decide not to send their children to Sunday School until they are old enough to know what it is all about, they are adopting a principle which, if generally applied, is ruinous. For by the time children have learned what it is all about it is often too late for them to do much about it. Many valuable years, in which they should have been acquiring unquestioning habits of right conduct, have been wasted.—*Henry C. Link, in "The Return of Religion."* The Macmillan Co., New York.



CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11
General Board Committee: Charles J. Ross, Chairman;
DeLore Nichols, and Ruth Wheelon

CONCERT RECITATION FOR DECEMBER

"Zion, lo! the day is dawning,
Though the darksome shadows swell,
Faith and hope prelude the morning
Thou art prospering, all is well."
(Eliza R. Snow.)

THE SEAGULLS

LESSONS FOR DECEMBER, 1936

Lesson 44. For Sunday, December 6, 1936

Text: Quarterly, Lesson No. 44.

Supplementary references: Anderson, *A Young Folks' History of the Church*, pp. 136-138; Smith, *Essentials in Church History*, pp. 467-659; Whitney, *Popular History of Utah*, pp. 48-50; Roberts, *Comprehensive History of the Church*, Vol. III, pp. 529-535; Kinsey, *The New Introduction to Biology*—adopted by the Utah State high schools—has a gripping account of this incident. See also *The Instructor* for July, 1936.

Objective: The Pioneers needed help and the Lord answered their prayers.

Outline of Material:

- I. The First Winter in Salt Lake Valley.
 - a. Review of preceding summer's activities.
 - b. Autumn planting.
 - c. Scarcity of food in spring.
- II. Crops Begin to Grow.
 - a. Crickets appear.
 1. Seen previous year by Orson Pratt.
 2. Begin to eat tender shoots of grain.
 - b. Gulls appear.
 1. Fear that they will finish the crop.
 2. Gulls eat grasshoppers.
- III. Gulls Protected by Law.
- IV. Harvest Feast Held to Show Gratitude.

Lesson Enrichment: On August 9, 1848, the members of the Twelve who were in the valley wrote concerning their crops: "Our wheat harvest is over, the grain is splendid

and clean, but being mostly in shock and stack, we cannot state the number of bushels; however, we are all agreed that the wheat crop has done wonderfully well, considering all the circumstances, and that we can raise more and better wheat to the acre in this valley, than in any place any of us ever saw; and the same with all other grains, vegetables, etc., that we have tried . . . Green peas have been so plentiful for a long time that we are becoming tired of them; cucumbers, squashes, beets, carrots, parsnips, and greens are upon our tables, as harbingers of abundance in their respective departments."

This excerpt bespeaks the industry, frugality, and gratitude of these early ancestors of ours. Settled in a valley that many people declared infertile and desolate, they indeed made the "desert blossom as the rose."

Application: We today should ask the Lord for needed blessings. Care will have to be taken to distinguish between needed and wanted blessings.

THE HANDCART PIONEERS

Lesson 45. For Sunday, December 13, 1936

Text: Quarterly, Lesson No. 45.

Supplementary References: Roberts, *Comprehensive History of the Church*, Vol. IV, pp. 83-107; Whitney, *Popular History of Utah*, pp. 113-117; Smith, *Essentials in Church History*, pp. 484-490; Evans, *The Heart of Mormonism*.

Objective: To learn of the handcart companies.

Outline of Material:

- I. Desire of the Saints to Gather in Zion.
- II. Letter Published for Saints to Come With Their Handcarts.
- III. Handcart Companies of 1856.
 - a. Equipment.
 1. Cows for milk and beef.
 2. Carts to carry necessities.
 - b. Ellsworth company of 52 handcarts left June 9, 1856.
 - c. James G. Willie company leaves July 15.

1. Handcarts not ready when they reached Iowa City.
2. Many people in the country unkind.
3. Kindness of Charles Good.
4. Scarcity of food.
5. Snow and wind at Sweetwater.
6. Rescue party arrives.
- d. Edward Martin company left about July 29.
 1. More women, children, and old people in Martin company than in Willie.
 2. Poor handcarts.
- IV. Few Other Handcart Companies During the Next Few Years.

Lesson Enrichment: Mr. Chislett saw the relief company which was sent out to meet the handcart Pioneers. When it finally reached the Willie company, the nearer of the two groups, he was almost overcome by the meeting. Later he wrote of the event in the following manner:

"On the evening of the third day after Captain Willie's departure, just as the sun was sinking beautifully behind the distant hills, on an eminence, immediately west of our camp, several covered wagons, each drawn by four horses, were seen coming towards us. The news ran through the camp like wildfire, and all who were able to leave their beds turned out en masse to see them. A few minutes brought them sufficiently near to reveal our faithful captain slightly in advance of the train. Shouts of joy rent the air; strong men wept until tears ran freely down their furrowed and sunburned cheeks, and little children partook of the joy which some of them hardly understood, and fairly danced around with gladness. Restraint was set aside in the general rejoicing, and as the brethren entered our camp the sisters fell upon them and deluged them with kisses. The brethren were so overcome that they could not for some time utter a word, but in choking silence repressed all demonstration of those emotions that evidently mastered them. Soon, however, feeling was somewhat abated, and such a shaking of hands, such words of welcome, and such

invocation of God's blessing have seldom been witnessed! . . . Among the brethren who came to our succor were Elders W. H. Kimball and George D. Grant. They had remained but a few days in the valley before starting back to meet us. May God ever bless them for their generous, unselfish kindness, and their manly fortitude! They felt that they had, in a great measure, contributed to our sad position; but how nobly, how faithfully, how bravely they worked to bring us safely to the valley—to the Zion of our hopes!" The men mentioned had labored as missionaries among these people and had encouraged them to come to Zion.

Teachers should read the parts in Susan Ertz *The Proselyte* which deal with the handcart companies. No one could fail to be touched by her sympathetic picture of their sufferings.

Application: We should not do things without adequate preparation and forethought.

Project for December: Let the pupils construct miniature handcarts similar to those used by these handcart Pioneers. Some of them might construct covered wagons. If you have or can get a sand table, you could construct a scene along the banks of the Platte river, showing the sluggish water of the Platte by a dull brown crepe paper. The clear waters of the Sweetwater could be indicated with pieces of glass set down in the sand. Along the banks there should be trees to indicate the huge cottonwood trees. Cows and oxen could be made with clay or even with cardboard which has been colored.

Song for December: In Utah "Utah, We Love Thee" might be sung—not so much as a state song as for the feeling that here it was the Saints felt Zion to be. In other states and countries any other appropriate song may be sung.

Sunday, December 20, 1936

REVIEW

Sunday, December 27, 1936

CHRISTMAS EXERCISES

SECRETARIES

(Continued from page 438)

when the superintendency authorizes the enrollment. The General Board recommends that if a resident of the ward attends Sunday School three times with reasonable regularity that he be enrolled.

Because of the special effort to be made during the rally days in October, we recommend that members of record be enrolled according to the rule stated above, and that residents of the ward be enrolled if they continue to attend during the Sunday of

November. Thus the new enrollments resulting from the rally days will tend to represent conservatively the permanent gains made.

The normal effect of this procedure should be to increase Sunday School enrollments substantially for the year 1936 as compared with 1935. With 1936 a year of great increase, the task of keeping 1937 from showing a decrease is made greater.



PRIMARY

NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age
General Board Committee: Frank K. Seegmiller,
Chairman; Lucy G. Sperry

REVIEW SUNDAY

Sunday, December 6, 1936

As this is the last review before part of your children are promoted, let us feature these ten-year-olds, or those almost ten who are going to leave the Primary Department. Have this group of children on this Sunday do practically all of the steps in the day's program. Thought will have to be given this far enough in advance to have the children given at least a week for preparation.

Have them assigned to give the opening and closing prayers, the two and one-half minute talks, lead the Sacrament Gem, etc., in the opening exercises.

Then prepare four pupils to give the stories that have been told during November. Four of them could give the Memory Gems that fit these lessons. Other children could be prepared to sing the song that correlates with the objective of each.

You will find that a day of pupil participation such as this will greatly stimulate group interest.

HOW JESUS FOUND HIS HELPERS.

Lesson 30. For Sunday, December 13, 1936

Text: John I 29-51, Matt. 5:5-13; Lesson Leaflet, No. 39.

Objective: Willingness to listen to God's Chosen servants makes people grow spiritually.

CONCERT RECITATION FOR DECEMBER

I want to be a helper
At home, at school, at play;
For every little child can be
A helper every day.

Memory Gem: (Concert Recitation).
Songs: "Two Little Hands," Hollis Dann,
2nd year.

Pictures: Standard Pictures, No. 73.

Points of Contact: When mother has a lot to do at home what does she do? (Gets help.) When teacher has too much to do at school what does she do? (Has someone help her.) I know a teacher who chooses someone to help her every day after school. She calls these people "Little Helpers."

Jesus found that he had so much to do and so many people to teach that He couldn't do it all alone. What do you think He did?

Applications: What kind of men did Jesus choose for His helpers? What kind of boys and girls does your teacher choose for helpers in school? How can we be helpers here in Sunday School? (Before the teacher goes to class she might prepare some assignments for the children with the specific thing written on a paper that each child can do to be a helper.)

Study of Materials:

I. Suggestive Content Outline.

a. Missionary Spirit of First Disciples.

1. John the Baptist's missionary spirit.

2. Andrew brings Peter to Jesus.

3. Philip finds Nathanael.

b. How Jesus Found Matthew.

1. Matthew a tax collector.

2. Jesus recognizes his greatness.

3. Matthew follows Jesus.

4. Matthew's gratitude.

II. References.

Hurlburt's *Story of the Bible*, pp. 554-555; Talmage, *Jesus the Christ; Bible and Church History Stories*, pp. 48-51.

III. Lesson Facts.

There was something about Jesus and His teachings that attracted men of all classes. The first great follower of Jesus was John the Baptist. He followed Jesus because the Lord had revealed to him that the Church would be the one on whom he should see the Spirit descending. After that John told all that Jesus was the Son of God. (John 1:32-34.)

One day John the Baptist was standing with two men, John the Beloved and Andrew. As Jesus came along he said, "Behold the Lamb of God." These two men immediately followed Jesus to His House. This was four in the afternoon. They stayed with Him

all that day. And as long as they lived they continued to follow Him.

Immediately afterward Andrew hunted up his brother Simon. He told Simon that they had found the Messiah; then he took his brother to Jesus. Jesus loved Simon from the first. He re-named him Peter, for Peter was solid and faithful like a rock.

A man named Philip found Jesus, then Philip took Jesus to a good friend named Nathanael. At first Nathanael doubted that Jesus was the Messiah for Jesus came from Nazareth. But when Philip took Him to Jesus and Jesus told Nathanael much about himself, then Nathanael knew that Jesus was the Son of God, the Christ.

Sometimes Jesus went out and found people Himself. One day as He went along the street, He saw a man in a small house making people come over to pay taxes on the goods that they were bringing into the city of Capernaum. Jesus knew that the Jews hated these tax collectors very much, but that didn't matter. He knew that this man Matthew was a good noble man, so he said, "Follow me." Matthew left his work. Had he stayed, this job would have made him rich in money. But he loved Jesus and His teachings more than money. He was so glad to follow Jesus that he made a great feast. All the poor people came. But the rich Pharisees made fun of Jesus for eating with Matthew. Matthew grew very great; later he wrote the book of Matthew, one of the best stories of Jesus ever written.

HOW CHRIST CHOSE HIS HELPERS

Lesson 40. For Sunday, December 20, 1936

Text: *Luke 5:1-11; Matt. 4:18-22; Lesson Quarterly, No. 40.*

Objective: *Willingness to help in the Lord's work causes people to grow spiritually.*

Memory Gem: *I want to be a helper, at home, at school, at play; For every little child can be a helper every day.*

Songs: "Jesus Wants Me For a Sunbeam," "Jesus Bids Us Shine."

Pictures: Standard Picture, No. 90.

Points of Contact: Talk with the boys and girls of the different occupations of people determined by the locality in which they live. The people in mining towns work in mines. In farming localities they farm, etc. What do you think the people did who used to live along the shores of the seas and lakes? I am going to tell you about some of these fishermen!

Applications: What did Jesus mean when He said, "Come follow me, and I will make

you fishers of men?" (Teacher, help the children to understand how Jesus could teach and train these humble men so that they could go out among the people and do some of the work Jesus was doing.) Who are some of the people we have who are being trained to do this in our day? (Talk with the children of our missionaries being "fishers of men" by bringing in new members to our Church.) How can we be "fishers of men." (Bringing our friends and acquaintances to Sunday School.)

Study of Materials:

I. Suggestive Content outline.

- a. The Four Fishermen Follow Christ.
 1. Believe in Him at the Jordan.
 2. Follow Him in Judea.
 3. Go home to their work.
- b. The Four Fishermen Become Christ's Helpers.
 1. Christ meets them again.
 2. He preaches from their boat.
 3. The great draught of fishes.
 4. They become Christ's helpers.

II. References.

Hurlbut's *Story of the Bible*, pp. 542, 543; *Bible and Church History Stories*, pp. 51-53; *Primary Lessons, 1934*; Talmage, *Jesus the Christ*, pp.

When He thought of helpers, he thought of four men, Peter and Andrew, two brothers, and James and John, also two brothers. These four were all fishermen who lived and worked at the Sea of Galilee. Jesus had first met them where John baptized, at Bethabara.

When Jesus left that place to go to Judea to teach the people, these men seem to have followed Him. Upon coming back to Galilee, Jesus went to His home in Nazareth and these men went to their work on the lake. Jesus was driven out of Nazareth. So He went where these friends were.

There He taught the people. One day they crowded upon Him so much that He went into one of Simon's ships from which He preached to the people on the shore.

After His speaking, He told Simon to go out into the deep water and to let down their nets for a catch of fishes. Peter thought it useless. They had caught nothing all night. But he was willing to do as Jesus said. They caught so many fish that the nets began to break and the ship to sink.

This show of power amazed Simon. He saw in Jesus something divine. He asked Jesus to leave him for he was a sinful man. So also were the others amazed. Jesus calmed Simon. Instead of leaving him, Jesus made him a fisher of men. That means one of His helpers. Up to this time he had caught fish that died. From now on he was to catch men and help them to live a good life.

Sunday, December 27, 1936
**CHRISTMAS PROGRAM AND
 PROMOTIONS**

It seems quite general throughout the Church to have no class work on the Sunday when the Christmas program is held so the selection of a program is always made by the Superintendency. However, if your class is asked to furnish a number you will find helpful suggestions on such in the Oc-

tober, 1935 *Instructor* or any of the back numbers of the October *Instructor*.

Some stories that may be dramatized are: "Tiny Tim," Casette: "The Pine Tree," Carolyn S. Bailey in *For the Children's Hour*; "How the Fir Tree Became the Christmas Tree," by Henry Van Dyke: "The Selfish Giant," by Oscar Wilde.

Besides the many Christmas songs we are familiar with you will find new ones in *Songs for Little People*, by Danielson and Conant.



**ROSANNAH A. BALLANTYNE AND LAST KINDERGARTEN CLASS TAUGHT
 BY HER IN THE LONG BEACH WARD OF THE NEWLY ORGANIZED
 LONG BEACH STAKE, CALIFORNIA**

Sister Ballantyne seated. Back row, standing, left to right: Ninion Ballantyne, granddaughter; Olive Monson, Lucille Jones, teachers; Wallace Reid, First Assistant Superintendent; Ross Hyer, Superintendent; A. V. Wall, Second Assistant Superintendent.

Through many years of experience and study Sister Ballantyne has become one of the most efficient Kindergarten teachers in the entire Church. She has now been called to work as supervisor of the beginner group teachers on the Stake Board of the Primary Association in the newly organized Long Beach stake of Zion. She sends cordial greetings and love to all former teachers who have labored with her.

From the General Superintendency: We are sorry to lose Sister Ballantyne from the Sunday School teacher's corps of Long Beach Ward, and congratulate the Primary Stake Board on its good judgment in selecting her for stake work. May the joy of service be hers in this new calling as we are sure it was in the long years of Sunday School teaching.



KINDERGARTEN

OLD TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age
General Board Committee: Geo. A. Holt, Chairman;
Inez Witbeck, Marie Fox Felt

LESSONS FOR DECEMBER, 1936

CONCERT RECITATION

Little wishes on white wings,
Little gifts, such tiny things,
Just one little heart that sings
Makes a Merry Christmas.

Songs for the Month:

1. "Once Within a Lowly Stable," *Song Stories*—Patty Hill.
2. "Luther's Cradle Hymn," *Deseret Sunday School Songs*.
3. "Silent Night, Holy Night," *Songs For Little People*—Danielson and Conant.
4. "Christmas Song," *Songs For Little People*—Danielson and Conant.
5. "The Blessed Day," *Songs For Little People*—Danielson and Conant.
6. "Merry Christmas," *Kindergarten and Primary Songs*—Frances K. Taylor.

Note: It is recommended that the true spirit of Christmas be preserved during this holiday season. Since Christmas day is the anniversary of the birth of Christ upon this earth and is celebrated by us in appreciation of God's great gift to us, let us stress the great lesson of giving because of love, such as God gave His only son, and leave the Santa Claus element to the day school and home to provide. Many a beautiful Christmas service of worship has been spoiled by the appearance of Santa Claus with gifts for all at the end of the session.

HANNAH'S PRAYER IS ANSWERED

Lesson 105. For Sunday, December 6, 1936

Text: I Samuel 1:2-11, 18-21; *Life Lessons For Little Ones*, Second Year.

Objectives: The more we give and serve, the more we prove our love.

Suggested Outline:

1. Hannah Is Unhappy Because She Has no Child.
 - a. Cries when she sees other mothers.
 - b. Asks God for this blessing.

II. Goes To The Temple To Pray.

- a. Asks God for a precious baby.
- b. Makes a covenant with God.
- c. Eli, the Priest, promises that her prayer will be answered.

III. Her Prayer Is Answered.

- A baby boy is born.
1. Is named Samuel (asked of God).
2. Is cared for and trained to serve in God's Temple.

IV. The Child Samuel Is Brought To The Temple.

- a. Is presented to Eli.
- According to her promise to God.
- b. Performs duties well.
1. Tends door.
2. Fixes lamps.
3. Runs on errands.
- c. Is visited yearly by his parents.

Lesson Enrichment:

"There are blessings from God all about us; We should thank Him for gifts large and small.

But the gift of a dear little baby Needs the very best "Thank You" of all."

From *Carols*, by Leyda.

We feel that way when Heavenly Father sends a precious baby to our home, don't we? Our hearts are so happy and we are glad to tell our friends of this wonderful blessing.

Long ago, the whole world was happy because of a dear baby. It was Heavenly Father's own son who came. He was sent as a wee baby to a beautiful lady named Mary, and His first bed was a manger filled with hay. He came to show our Heavenly Father's love for us, and to show our appreciation we celebrate His birthday on Christmas Day. We try to show our love by giving gifts and by doing kind deeds.

There was once a lady named Hannah who loved babies also.

Lesson Story:

Application:

Like Hannah we too, can show our love. Let us name together the things that we can do.

1. We can give our time to take care of our dear baby brothers or sisters. By this service we are proving that we love our

parents, our babies and our Heavenly Father.

2. We see that mother or father needs a scratch pad. We make one out of wrapping paper.

3. Many other little gifts of service can be suggested by means of pictures.

SAMUEL HEARS AND ANSWERS GOD'S CALL

Lesson 106. For Sunday, December 13, 1936

Text: I Samuel 3; *Life Lessons For Little Ones*—Second Year.

Objectives: Blessings and honor come to those who willingly and cheerfully serve the Lord.

Lesson Enrichment:

"Christmas day again is here.
Happiest day of all the year."

That sweet thought rings through our hearts time and time again at this season of the year. We love Christmas because of the love we feel toward everyone else and the joy that is ours. We love it also because it tells us once more the story of Jesus, of His love and service for us all. Heavenly Father loved Him too, because He served not only us, but willingly and gladly He served God, our Heavenly Father. He said, "Not my will, but thine be done," and whatever Heavenly Father wished Him to do, He did cheerfully and gladly. There was a little boy named Samuel, who also served our Heavenly Father willingly and cheerfully.

Lesson Story:

Application:

Next Sunday we will be having a wonderful Christmas program. It will be a "thank you" program to Heavenly Father for sending Jesus to this earth to teach us how to be happy. We little people are to be on the program too. Let us sing together the sweet little songs about Jesus that we will sing next Sunday.

THE CHRISTMAS PROGRAM

Lesson 107. For Sunday, December 20, 1936

There will be no class work today. Instead an appropriate Christmas program will be presented. The kindergarten children will, no doubt, be asked to participate. The following suggestions may be helpful.

For Christmas songs, see the list of songs for the month.

Christmas Memory Gems:

1.

"What shall I give Him, poor as I am?
If I were a shepherd, I'd bring Him a lamb.

If I were a wise man, I would do my part,
But what shall I give Him? I'll give Him my heart."

2.

"Long ago, the dear Lord Jesus
Was a little child like me.
He was always kind and gentle
Just as I will try to be."

3.

"Better than all the Christmas gifts
Any of us can know,
Is the gift of Jesus to the world
Many, many years ago."

If desired a manger scene might be portrayed with a few of the children in very simple costumes and with very little stage setting. Other children in the class might sing, "Silent Night, Holy Night," or "Once Within a Lowly Stable."

RUTH AND NAOMI

Lesson 108. For Sunday, December 27, 1936

Text: Book of Ruth; *Life Lessons For Little Ones*, Second Year.

Objective: God blesses those who unselfishly work for the good of others.

Lesson Enrichment:

One day, near Christmas, a number of Boy Scouts pulled up to a corner with a truck load of Christmas trees. They had been to the canyons for these trees and now planned to sell them. With the money obtained, they planned to buy things for their Scout troop.

As several of the boys were nailing the stands on the trees, one Scout came to his Scoutmaster with a request.

"Sir," he said. "This tree is very imperfect. I was wondering if I might have it to give to some poor people living in our neighborhood. I could wire branches on in the bare places and make it look quite good, if you will permit it."

The Scoutmaster smiled and delightedly said, "Son, I am proud of you for your thoughtfulness and your unselfishness. Of course you can have that tree. What is more, I am going to help you make it into a tree of which we can be proud."

Together they worked and before long a tree as fine as any that nature had made, stood before them. That evening, Ned, the thoughtful Boy Scout, took his tree to the family he had planned to make happy. His thoughtfulness and unselfish labor for others brought him greater joy than he had ever known before.

Our story today tells us of a young woman named Ruth who brought happiness both to

herself and others, through her unselfish actions.

Lesson Story:

Application:

This Christmas time just passed has been full of happiness and joy for everyone, I am quite sure. Especially has it been for Dick. Little boys five years old do not have much money with which to buy Christmas presents. So Dick thought of another way to show his love. Even though it was December the snow had not yet fallen. Outside, in different corners of the lot were dry twigs and branches that had been broken off the trees or had fallen there. Dick gathered these into a big pile. He then found a wooden box and filled it with these twigs that he broke into pieces of the right size. These he arranged neatly and carefully. When it was all filled he placed it under the Christmas tree and on it was a note printed by Dick himself. It said, "To Daddy and Mother. With much love. Dick."

ACTIVITIES DURING PRIESTHOOD PERIOD

1. "Giving and serving" are the important features of our lesson today. Little children's ability to give and serve is limited to the extent that adults allow them. We want the giving to be something better than commercial goods. They can give a sweet smile to all they meet. They can give a kind word, a word of praise and encouragement to others younger and smaller. In sharing their playthings, they are giving. They serve when they care for baby brother or sister, when they set the table or help to clear it. They serve when they open the door for others or bring a chair for the visitor to sit on. They serve when they pick up a book or handkerchief brought by another. A book or poster showing members of your class giving and serving, would emphasize in their minds their opportunities and our appreciation of them when they do these things.

2. The rewards of cheerful and willing service are the points to emphasize. Samuel was prompt in opening the temple doors, in lighting the candles and was happy to run errands for Eli, the High Priest. Because of this Heavenly Father and Eli had confidence in Samuel and loved him. They gave him greater and finer things to do.

Our parents allow us to do more things and we enjoy ourselves better because we have done all the little deeds well.

Out of colored paper, have the children cut candles from red paper, the flame from yellow paper and the holder from green paper. Paste these together and you have a Christmas candle. These can be placed

in the windows at home for Christmas decorations. It was such candles that Samuel cared for each day.

3. Christmas Program.

4. Unselfish Service is the objective of our lesson today. Use the blackboard today, having the children draw Dick gathering the wood for his father's and mother's Christmas present. Other similar incidents may be so pictured.

CRADLE ROLL LESSONS

1. From our lesson book tell the stories, "The First Christmas Secret" and "The Little Lord Jesus in a Strange Home." Both are short and the two together give a complete setting for the Christmas activities to follow. Begin with the things that the children know, the Christmas trees, beautiful lights, toys, and the receiving of gifts. Present picture of the above. Stimulate them to talk. Let them show you how tall the Christmas tree is. Pretend to trim it. After all this has been done tell them why we have so much love in our hearts and about the baby Jesus, our very first Christmas gift, sent to us by Heavenly Father. We try to be like Heavenly Father and show our love at Christmas time by giving presents to those we love.

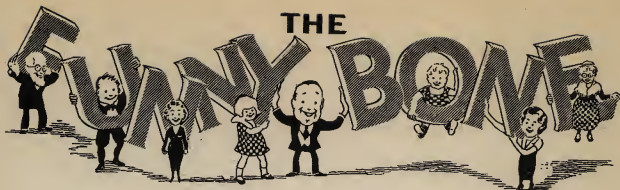
2. "The Shepherds and the Angels" is the story for today. Bring with you a doll and a cradle, or if you have none, make a cradle in class using two chairs. As you tell the story choose a little girl to be Mary to sit by the doll and a little boy to be Joseph, standing near. Others may be the Shepherds kneeling reverently, as they look up Heavenly Father's Christmas gift to us all, the precious baby Jesus.

For this lesson also there is a book of cut outs available at some of the 10c stores of "The Manger Scene." These could be cut out by the teacher and placed by the children as the story is relived again.

3. Christmas Program. (Do not force these little children to perform. Allow them to grow and develop naturally, enjoying the spirit of the occasion until such a time as they are better able to do their part well.)

4. "The Wise Men Who Followed the Star" is the lesson for this day. Your children will be so eager to tell you of the Christmas just passed. Give them the opportunity to tell of what they gave and received. If Mary received a walking or talking Doll, allow her to show you how it performs. Likewise with John and his toys. Tell, then, of the wonderful gifts brought by the Wise Men to the Baby Jesus.

We show our love for our Mothers when we put our toys away after we are through playing with them.



"Vivacity and wit make a man shine in company, and trite jokes and loud laughter reduce him to a buffoon."—Lord Chesterfield.

Sh-h!

Husband (hearing burglars down stairs): "Sh-h, dear. This is going to be a battle of brains."

Wife: "How brave of you, dear, to go unarmed."

Barber-ism

Barber: "Was your tie red when you came in here?"

Customer: "No it wasn't!"

Barber: "Gosh, I must have cut your throat!"

Generous

"If I marry you," said she, "Will you let me keep my job at the office?"

"Will I let you?" he replied. "Dearest, I'm depending on it."

Tender-Hearted

Freshman: "We sure have a fine land-lady. She saved me the most tender part of the chicken when I was late for dinner yesterday."

Soph: "What part was that?"

Freshman: "The gravy."

Knocked Out

Officer Zoole (stopping car with lady driver): "Say! Where is the fire?"

Miss Coolsby: "In your eyes, you great big gorgeous policeman."

The Retort Courteous

Jim: "I wonder why women pay more attention to beauty than brains?"

Elsie: "Because no matter how stupid a man is he is seldom blind."

At the Theatre

Youth (to fair companion): "Have you ever tried listening to a play with your eyes shut?"

Voice (from the row behind): "Have you tried listening to one with your mouth shut?"

—*L'Illustre*.

Strong Arm in Demand

Mrs. Heck: "I wonder, Mrs. Peck, if I could borrow your rug-beater."

Mrs. Peck: "I'm sorry, Mrs. Heck, but he doesn't get home till five o'clock."—*Cleveland News*.

Look Out For Squalls

Ikey and Rachel took little Moses to the pictures. The attendant warned them that unless the child kept quiet they would have to leave and get their money back.

Half-way through the principal film Ikey turned to Rachel and whispered, "Vell, vot do you tink of it?"

"Rotten," replied Rachel.

"Yes," answered Ikey. "Pinch de baby."—*Border Cities Star*.

Oh, Lady!

Lady: "I wonder if you would be so kind as to weigh this package for me?"

Butcher: "Why, certainly; it weighs exactly three and a quarter pounds."

Lady: "Thank you—it contains the bones you sent me in that four-pound roast yesterday."

Safer

Grandson: "Grandpa, were girls harder to kiss when you were young?"

Grandfather: "I reckon they were but it wasn't near so dangerous. Old Dobbin never smashed into a tree just about the time you got puckered up."

Tact

Young Taggart, calling on his best girl one night, was faced by a poser when she suddenly asked: "Jerry, which do you like best, an ugly woman with great intelligence or a pretty one without brains?"

But Jerry was wise and didn't intend to get caught on that one. "Mary, dear," he replied quick as a flash, "I prefer you to either one."

A Good Turn

Talk about "miraculous" things now-a-days, just read this: Mr. Stone and Mr. Wood were standing on the corner talking when a good-looking girl passed by. Stone turned to Wood, Wood turned to Stone, they both turned to rubber and the girl turned into a drug store. •

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